

THE MESSENGER.

"AS THE TRUTH IS IN JESUS."

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Poetry.

Lead Them Home.

Lord, we can trust Thee for our holy dead;
They underneath the shadow of Thy tomb
Have entered into peace; with bended head
We thank Thee for their rest, and for our
lightened gloom.

But, Lord, our living, who on stormy seas
Of sin and sorrow still are tempest-tossed;
Our dead have reached their haven but for
these—
Teach us to trust Thee, Lord, for these our
loved and lost.

For these we make our passion-prayer by
night,
For these we cry to Thee through the long
day.

We see them not—O keep them in Thy sight!
From them and us be Thou not far away.

And if not home to us, yet lead them home
To where Thou standest at the heavenly
gate,

That so from Thee they shall not further
roam;
And grant us patient hearts Thy gathering
time to wait.

—Sunday Magazine.

Notes.

THERE are those who seem to be unhappy by resolution; they make it the order of their lives. It is a curious perversion, for what good can anyone get from systematic misery?

HOLINESS is the best thing that God Himself can bestow upon us. True evangelical holiness—that is, Christ formed in the hearts of believers—is the very cream and quintessence of the Gospel.—*Cudworth.*

IF Paul would not rely on the facts of recent occurrence, but preferred to base his argument on the inspired record, much more should we discard what in these modern days is ridiculously called "Christian consciousness" when it contradicts the Word of God.—*Christian Index.*

ONE solemn reason for leaving nothing undone that ought to be done is that life is uncertain; and let me tell you that you are never "prepared to die," unless your work is done as far as you can do it. A tangled life is the worst thing you can take with you into the great unseen; spoiled or neglected work is the worst thing you can leave behind. Do not worry about it and be over anxious, but set yourself to really do all that your hands find to do—and do it with your might.—*John Page Hopps.*

MAGNIFICENT architecture in the service of God is not appropriate; a church crowned with a cross is not to no purpose; music and art may be made handmaids of Christianity; but they are not Christianity, and may (for good things have been abused) turn the eyes away from the cross—i. e., from the atonement Christ made. It is not the imagination merely that is to be changed, nor the taste, nor the ear; the character must be changed from the love of evil to the love of good; from the love of the world to the love of Him who was crucified for the world. One may bow down in gilded temples and before masterpieces of art without change of character; we must bow down before Christ and hate the sin which His atonement rebukes. No saving of us unless we hate sin; no saving

of us unless we love goodness; no saving of us unless we trust in Christ and His atonement.—*Southern Churchman.*

Communications.

For the Messenger.

Had Jesus the Ability Perfectly To Do His Father's Will?

Whether Jesus, the incarnate Son of God, was, in the days of His flesh on earth, capable of committing sin or not, is the speculative question raised by some of the scholastics of the middle ages. From these subtle logicians, many of whom delighted to pursue idle negative questions into all the details of absurd consequences, the Protestant Church has inherited this vexed and unfruitful problem. As "S. E. E." intimates in his clear, judicious and forcible article on "Christ's victory over Satan," an affirmative or a negative answer must be given by a sound christology according to the sense in which the ambiguous terms are used. If I hold that Jesus was peccable inasmuch as there was in His nature a hidden latent bias toward moral evil, or a lack of physical or moral power perfectly to do His Father's will, I am involved in serious error. If on the contrary, I hold that Jesus was impeccable for the reason that the immanent force of the divine will infringed the freedom of the human will, I am drawn into an error no less serious.

On the fundamentals of this question our catechism speaks in words that are explicit and unequivocal. The Mediator must be a true and sinless man no less than true God. The integrity of His human nature is as essential to a sound doctrine on the person of our Lord as the reality of His divine nature. His personality conserves both alike, each in the wholeness of its essential existence.

If these conditions are met; if we intelligently hold the personal union of deity and humanity in Jesus of Nazareth, and so hold the union that the divine is truly divine, and the human is in the full sense truly human, we are at liberty to take either answer to this speculative problem. That our Lord was peccable is not a doctrine of any church; nor is the opinion that He was impeccable a doctrine. Both opinions are a speculation; as S. E. E. says, "an idle speculation." The serious matter is the conception of our Lord that underlies either answer. One who denies the peccability may be more heretical in his fundamental conception of the incarnation than another who affirms it.

But I do not propose to review the thoughtful and suggestive article on "Christ's victory over Satan." There is no occasion for it. I propose rather to follow that article by putting emphasis on a point which the article briefly notices near the close.

The question whether the incarnate Son of God could commit sin or not is purely negative. Apart from the positive truth, which sound speculation on it presupposes, it does not matter much what answer be given. If I believe that our Lord was impeccable, my belief touches His relation to the kingdom of evil; not necessarily His relation to the kingdom of light. That He was mightier than the realm of sin is undoubtedly an important truth; yet not the most important. The matter which is of fundamental value is positive. Could Jesus achieve a perfect righteousness? Did He possess the ethical ability perfectly to do the will of God? Did He put forth this power after an ideal manner in His boyhood and youth, in His manhood, in all the days and hours of His ministry, in His fiercest temptations, and under all the suffering and ignominy of His redemptive work?

If we shift the question from the negative side of the earthly life of our Lord to its positive side, we have a more substantial basis for inquiry and will be rewarded by more valuable results. The possession of such moral power presupposes a unique humanity. As our catechism teaches, the Son of God took upon

Him "the flesh and blood of the Virgin Mary." Though this chosen one was blessed among women and favored of God above all daughters of Abraham, yet her nature inherited the humanity of the fallen Adam. Though born of a woman whose nature was the nature of a fallen race, and made under the law, had Jesus from His earliest infancy the capacity of developing a childhood and youth in perfect accord with the divine purpose in forming man after His own image? If so, then His individual history, though in living contact with the moral perverseness and social disorganization of the world, began with positive human qualities peculiar to Himself. His human nature was not simply not sinful, but His nature was distinguished by new ethical and new spiritual capacities—capacities that now for the first time appeared in the progress of our race.

This positive question arises in all the epochs and through all the periods of our Lord's history. Had He the ability perfectly to fulfill the divine idea of human freedom? Was He able to perform the absolutely holy will of God in every moment of time amid the selfishness, the hypocrisies, the worldliness and wickedness of His age? Could He hold and teach divine truth with diamond perfection, without a teacher, without a sympathetic co-worker, standing alone amid errors and falsehood, amid a corrupt religion and rotten ethics? Could He with unerring wisdom live the new life of heavenly love toward family and nation, toward disciples and persecutors, toward friends and foes, in the desert and in the city, in Gethsemane and on the cross?

These questions concern His humanity, His humanity in union with Deity. We cannot answer in the affirmative on the ground simply that effective power was exerted upon the man Jesus by His divinity. The human must be physically and ethically real. At all points the question involves the autonomy of human will. Had the man Jesus the positive ability of will to meet without any deficiency all these extraordinary demands in order to achieve eternal life in righteous and holy manhood, and thereby effect redemption?

The study of this positive question is in all respects fruitful; to maintain an affirmative answer with a clear consciousness of all its bearings will yield rich results for dogmatic science and for the pulpit.

It is self-evident that in putting the positive question as to the holiness of Christ and by answering it in the affirmative we have by implication an answer to this question in its negative aspect. The positive and the negative question are but two phases of one problem. But the order of thought is opposite, and this is not a little matter. If we begin with the negative, or with His relation to the commission of sin, and from it seek to pass to the positive side, or begin with the positive freedom of ideal humanity and in its light reflect on His relation to the kingdom of Satan, the difference in christological conception will be very great.

Positive freedom, or the constant actual fulfilling of the Divine will in the infinitude of requirement relatively to God and a fallen world, this unique obedience conditions the attitude of our Lord towards sin. In every moment He lived a perfectly righteous life. Thereby the commission of sin is excluded. If in His fiercest temptations He was faithful to His mission and determined His life by no law and no motive other than the will of His Father in heaven, then He did not sin and could not sin. But the reason is ethical and positive. He was impeccable, not because He was divine, but because in the New Testament sense He was true man. It was His meat and drink to do the will of His Father. His life of perfect obedience from the beginning to the end of His mediatorship on earth was His life of sinlessness.

By willing and doing the absolute Good Jesus appropriated the Good. By freely appropriating the Good, He possessed the Good and the Good possessed Him. Possessed by and freely possessing the absolute Good, He learned obedience; and He learned it amid sufferings by a continuous

growth in obedience; this of necessity was in each instant of time a victory over the kingdom of Satan. Waxing strong in spirit, and increasing in favor with God and man, Jesus went from strength to strength in positive holiness, achieving a new ideal of human freedom and human perfection, thus transcending all the possibilities of failure.

E. V. G.

For the Messenger.

The Seminary Endowment Work in Virginia Classis.

A few weeks ago we gave an outline of a proposed endowment campaign through the Valley of Virginia. It is now our pleasure to present a brief sketch of the work accomplished. With pastor Hoffheins as our daily companion and untiring co-worker, we began the series of educational and endowment conventions on the 3d of August, in the Middlebrook charge, ten miles south of Staunton, and moving northward by easy stages, closed the series at Shepherdstown sixteen days later. We visited nineteen congregations, and held in all thirty-five sessions. In several of the charges we were efficiently aided by brethren of the classis.

The topics discussed comprehended the work of the Church in general, and our educational work in particular. At every church and chapel where we held conventions we found congregations assembled to hear and accept the message we had to deliver. Through the heat of the day and the darkness of the night, the people came from all sides to encourage the cause we represent. Most cordially were we welcomed and entertained at the homes where we tarried, and most bountiful was the hospitality extended to us at the congregational pic-nics held between the sessions of the conventions. Long will we remember the many friends who so generously cared for us day after day. We owe it largely to the good hearts of the Reformed pastors and people of Virginia Classis that our strength failed not, and that our spirits lost none of their cheer. It was to us a vacation abundant in labors, yet healthful to body and soul. We were conscious of doing a good work among an appreciative people, and a work which we feel assured the Lord will bless to the good of His Church.

The financial results of our Virginia campaign we cannot now estimate. While we make due allowance for some of the discouraging features, such as failure of crops, and the breaking up of pastoral relations, we at the same time feel cheered by evidences of an encouraging character. We know that a good spirit is at work. At the close of the first session, held in the Middlebrook charge, a lady was overheard to remark: "I will do my part towards securing another Professor for the Seminary, even if I must deny myself a new dress." At the close of the last session of the series, held in the Shepherdstown charge, a lady said to the superintendent: "I will make an offering in the name of my infant son, who, I trust, will some day enter the Theological Seminary; and the offering will be the results of the labor of my own hands." And all along the line did we note instances of marked devotion to the Church, and warmest interest in the movement looking toward the strengthening of our Theological Seminary. Where there is a willing heart, there will you find a ready hand. Where there is a proper appreciation of the necessity and blessings of the present endowment movement, there will be no disposition to shrink from duty by summoning up adverse circumstances as an apology for withholding what ought to be given, even at the cost of some sacrifice.

All that is required to make the present endowment work a success is for those who are in the position of leaders, to lead. Let pastors follow up with faithful, energetic efforts, the preliminary work of the convention; using their best influence for the successful accomplishment of the work that lies before their door. In the absence of a pastor, let the officers take the lead in pushing forward the work, calling upon all the members to lend a helping hand. As a rule, the pastors of Virginia Classis

have nobly done their part, some of them having contributed liberally and worked zealously. In the case of vacant charges, elders have the matter in hand, and from them we expect encouraging reports before the meeting of Synod. Already there has come from one of the charges a request for "more endowment cards": a strong indication that good work is being done.

If any of the brethren of Virginia Classis desire more cards, or any information with regard to the endowment work, they need but address Rev. J. A. Hoffheins, Martinsburg, West Va. We await with hope the returns from the several charges of Virginia Classis. We did our part, as best we could, in laying the interest before the people. Upon the heart and conscience of the people now rests the responsibility of answering the solemn challenge that confronts them. "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity, for God loveth a cheerful giver." Whatever may be the immediate fruits of our sowing, we find comfort and assurance that "labor is not in vain in the Lord."

J. C. B.

For The Messenger.

Missionary Notes.

By Rev. A. C. Whitmer, Superintendent of Missions.

The Salvation Army entered India five years ago. Now 120 English and 80 native missionaries are at work. Only lately 50 of these were sent out at one time.

When you are asked to give, do not think so much about what goes out as about how much is left. What is a gift of \$100, if \$10,000 remain? Or what are \$500 if you give it out of \$20,000?

The Fifth Avenue Presbyterian church of New York last year gave over \$66,000 to home and foreign missions; and the First Presbyterian church of Chicago gave over \$41,000. With these amounts you can make some useful comparisons.

A Word to Pastors.

Will not every pastor in our three Synods earnestly try to raise his whole apportionment for missions? If this were done we would not lack funds.

Giving and Leaving.

The two are very different. The *Medical Missionary Record*, speaking of a million dollars left by a wealthy man in India for a hospital and school there, says:

"But why should people deprive themselves of the joy of giving by simply leaving what they can no longer hold? It is as if a man should wait till he was about to die, before sowing seed in his field, and thus miss seeing its development. Why not sow the seed while you live, and watch, work, and pray, for its growth?"

Sheboygan Institute.

Many of our English people do not know what a great work our German brethren have done in the far West.

The Mission House in Wisconsin is ten miles from Sheboygan. It has four two-story frame buildings besides two houses for professors' families. Next summer a large brick building will be put up.

This work was started in 1860 by Sheboygan Classis, to supply German ministers for the West. Now it is under the care of the three German Synods.

The work is academic and theological. The Institute is a College and also a Theological Seminary. In the college department are four professors; in the seminary, three. English is also taught and many graduates preach in both languages. About 150 ministers have been sent out.

Our Nine Hundred Sunday-Schools.

In the three English Eastern Synods that support our Board of Missions we have 900 Sunday-schools.

How nice if all these schools could be made to work together just once a year for Home Missions! Suppose a day were fixed, say Christmas day or a Sunday nearest it, on which every school should

bring an offering for Home Missions, would there not be an inspiration in the fact of *working together* for the same object at the same time? Can we not get up a little enthusiasm in the subject, or rather big enthusiasm? It is not a mere sentiment, this working, praying and giving together in one common interest. The world is wise enough to concentrate energy and force in gaining a point; why not also the Church?

Suppose Christmas week be devoted to Home Missions in our Sunday-schools this year, see what our 900 schools could do by a united effort!

Averaging only \$10.00 would bring us \$9,000, which is half as much as we get from all sources in the three Synods. In union there is strength.

"But we have been giving our Christmas offerings to—"

And you cannot change your custom? then you must be counted out. I verily believe we could do far more by having certain days for certain objects and then work together.

Who will favor Christmas week for Home Missions in our Sunday-schools? Let us try to work together this year and see what can be done.

Christ was the first missionary and when we celebrate His coming we may well also present our offerings for the work of missions.

Besides, would it not be well, at least for once, to spend less upon self and selfish friends and give a larger offering to the Lord?

What a joyful meeting the Board would have after Christmas to find the offerings of nine hundred schools in the treasury! It would mean an easy year, enlarged work and the blessing of the Lord on the whole Church.

Selections.

Union of the Dutch and German Reformed Churches.

By REV. JAMES I. GOOD.

Adopted by the Reformed Ministerial Association of Philadelphia.

Misconceptions of each Other by the Two Churches.

The two denominations, we find, have certain misconceptions of each other. They do not fully understand each other's present position or future drift. Although so intimately related in history they have been somewhat separated in geography. By a peculiar providence their boundaries do not overlap, except in Michigan and Iowa. As a result, they do not know each other as intimately as they would, were they intermingling in the same territory. And yet while this may seem a barrier, it may also be a help to union. For the two Churches could unite without disturbing their present organization. If their General Synods were united, their present particular or distinct Synods might remain as now constituted. It would be easier to unite them organically, than for either of them to unite with any other denomination.

The Dutch Church too by its location in New York State came under the influence, to some extent, of Puritanism and Congregationalism. The German Church by its location in Pennsylvania and its association with the Lutheran Church, came under the influence of Lutheranism. For these two reasons the two Churches have not understood each other as well as two bodies so closely allied in name, creed, government and cultus, should. Certain differences have been magnified, certain difficulties have been misconceived. We propose to take up a few of these misconceptions, so that each denomination may understand the other.

We will first take up the misconceptions by the Dutch brethren, and explain the position of the German Church. The first objection that may strike some of the Dutch brethren is that the German Church is a *German* Church; while the Dutch Church is an *English* Church. Why should they, an English denomination, ally themselves with a German Church. We answer that the German Church is no longer a *German* Church, just as the Dutch Church is no longer a *Dutch* Church in language. In both Churches these foreign languages have either changed, or are changing, into English. There are more English congregations in the German Reformed Church than there are German. True, there are more German churches in the German Reformed Church than there are Holland churches in the Dutch Church; but the English influence seems to predominate in almost every department. The German Church has seven Synods, of which four are English and three are German. In the English Synods are reported 135,456 members; and in the German Synods, 41,481. There are 1156 congregations in the English Synods to 312 in the German Synods. These figures do not represent the exact proportion of the two languages, because in two of the English Synods there are quite a number of congregations which use Pennsylvania German. But these Pennsylvania German congregations are largely under the control of English institutions, and are drifting toward the English language, so that they can perhaps be counted among the English as far as their influence on the Church is concerned.

But while the German churches are in the minority, as far as members are con-

cerned, they are a most influential minority. We have heard the Dutch brethren express fears about the orthodoxy of our German ministers. We would reply that nowhere is the pure gospel preached with more faithfulness than in our German churches. The peculiar simplicity of German piety, the prominence they give to the preaching of the atonement of Christ as the only satisfaction for sin, have aided in making them a most important factor in our church life. In the controversies that have agitated the German Reformed Church, it has been the German element that has held the Church fast to its old moorings in the Heidelberg catechism. The Germans have been the most orthodox. The Germans, instead of being a hindrance, as some have supposed, have been a great blessing to the Church.

Another misconception the Dutch brethren have of the German Church is, that they fear there is sacramentarianism lurking in the German Church. But it is to be remembered that our Church is not the Lutheran. Many confuse us with the Lutheran Church, because both Churches come from Germany. But there has always been a marked difference between the Lutheran and Reformed Churches on sacramentarianism. The Lutheran was the high church, while the Reformed was the low church denomination of Germany. But some of the Dutch brethren may be fearful of sacramentarianism that may have grown up during the controversies of the past in the German Church. We answer that the German Church holds the Calvinistic doctrine of the Lord's Supper as strongly as does the Dutch Church. But we would remark, that there is a difference between being sacramentarian and being liturgical. There was a time when a certain portion of the German Reformed Church was drifting toward high churchism. That drift has stopped. The new directory of worship, adopted by the Church, reveals this. It is true there may be some brethren in the German Church who prefer a liturgical service, (as there are in almost any body of Christians), but we notice that, while the German Church has been drifting downward on liturgism, the Dutch Church has been drifting upward. She has, by a recent action of her General Synod, authorized certain liturgical elements in her service as the responsive reading of the Psalms, (and this is in use in the Collegiate churches of New York city and in many other of her churches.) Thus, it is very easy to see, that the two denominations have been drifting closer together on this point, so that even liturgically they are becoming more alike. Perhaps about fifty of the German churches use a liturgical form at the Sabbath service, the rest of the 1500 congregations use a free mode of worship. Probably more of the Dutch churches use the responsive service of the Psalms. Both churches have been liturgical on sacramental occasions, and both Churches have allowed liberty on the regular Sabbath services; so that there is very little difference between them; not so much as some brethren have supposed.

Another misconception by the Dutch brethren is concerning the rite of "confirmation" as practised in the German Church. They seem to consider it as a relic of formalism. But the Dutch brethren are to be reminded that they use confirmation in their own denomination. We understand that all of their German churches practice it; and yet it does not make their church life formal. The German Reformed Church does not use it as a merely formal rite. It does not confirm children simply because they have arrived at a certain age. Its Constitution, Article 129, says, "Those who continue ignorant of its doctrines or *betray a want of genuine feeling* and do not authorize a reasonable hope that they will adorn their profession shall be precluded from confirmation." The applicants are questioned as to their religious knowledge and experience and purposes, just as they are in the Dutch Church. The rite of confirmation is nothing more than a profession of faith, only a *public* profession, instead of a *private* profession before the elders of the Church. There is no more impressive ceremony in the Church than this rite of confirmation; impressive to Christians, reminding them of their vows; and impressive to non-Christians, reminding them of their duty to consecration. This practice of the laying on of hands is only following the example of the disciples, who thus set apart deacons for the early Church. It is a Scriptural rite. But while the rite of confirmation is a beautiful one and is thus relieved of objections, we would remind the Dutch brethren that they would not necessarily need to use it. As we understand it, if an organic union is consummated, the Dutch Synods will be left as they are. They will not be compelled to practice confirmation. If they wish to use it, they can; if not, they do not need to use it. The largest liberty possible should be granted on these non-essentials.

Several other questions may come up to the minds of the Dutch brethren. They have heard of controversies in the German Church. Being a peaceful Church they very naturally do not wish to become involved in controversies. We answer, that the controversies in the German Church, we trust, are over. The bitterness has passed away. The personal animosities engendered have died out. That all do not see or think exactly alike is to be expected after such experiences. But the German Church is in a very different condition from what it was twenty years ago, when it was on the point of division. The present policy of the German Church is peace. The Church has had an awaken-

ing of missionary zeal. The burning question at the last General Synod three years ago was missions. Practical religious work has taken the place of the past polemical controversies.

Another question has been asked: Does the German Church have *trustees*? We answer that the German Church is probably freer from the influence of trustees than the Dutch Church. We know of only two or three churches that have trustees who are so outvoted by the members of the consistory in the board, that they possess little power. The consistory are the trustees. The Church is free from secular influence. But some of the Dutch brethren perhaps say, "What is the use of uniting with the German Reformed Church? She is only a small body." The answer is that the membership of the German Reformed Church is more than twice as large as that of the Dutch Church. Again, her territory is much larger. She stretches from North Carolina to the lakes and from the Delaware to the Pacific coast. She is an aggressive Church, growing at the rate of three or four thousand members a year. She would give what the Dutch Church so much desires, greater opportunity to grow. In addition to the natural increase of this Church, thousands of emigrants are coming from Germany and Switzerland, among whom she finds a wide field. The Presbyterian Church, not being to the manor born, has not been able to influence the Germans very much, so there is a much wider field for missions there than among the few Dutch emigrants who come to this land. These Germans in a generation or two become English, and make our most economical and reliable citizens, an element that any Church might be glad to gain.

But, while the German Church is larger than the Dutch Church, there is no danger that the Dutch Church would be absorbed by such a union; as she would be, were she to unite with any other body. Her individuality would be lost, her organization totally disrupted, her institutions at New Brunswick would suffer by proximity to Princeton, if she were to unite with the Presbyterian Church. There would be no loss of church machinery, as there would be no loss of historic association, if she were to unite with the German Reformed Church. For the Dutch Church is a Church of more individuality, of more compactness and better organization than the German. These would offset the larger number and wider scope of the German Church. Neither denomination would absorb the other, but each would react on the other to its advantage. The conservativeness of the Dutch Church would guide the progressiveness of the German Church. The energy of the German Church would urge forward Dutch conservatism.

Another difficulty that may come in the way is the question: *Would a union en-* the Dutch Church? We answer that according to the past decisions of the United States courts, where denominations of the same name and doctrine unite, no legal complications arise. It is the same denomination, only enlarged. This is shown in the union of the Old and New School Presbyterian churches. But when the denomination has a different name, or believes a different doctrine, there is more danger. We can easily see how if the Dutch Church were to unite with the Presbyterian it is possible legal questions might be raised. But the German bears the same name, has the same symbol, doctrine and government as the Dutch. There could be no legal difficulties here, especially if as has been suggested, the German Church should unite under the present title of the Dutch Church—"The Reformed Church of America."

We will now turn over the leaf, and speak for a moment of the misconceptions that the German brethren may have of the Dutch Church. These seem to be fewer, for the German ministers seem to be better acquainted with the Dutch ministers and the Dutch Church than the Dutch are with the German. The great misconception of the Dutch Church by the German is in regard to the Canons of Dort. Some of them may, perhaps, have the idea that they are veritable cannons, placed at the gates of the citadel of truth to defend it, and they have become afraid of them. We would remark that the canons or cannons, whichever way some of our German brethren may look at them, are not so dangerous as they appear. First of all, it is to be noticed, that it is not absolutely certain that the Canons of Dort will be made binding on the German churches in case of union. It has been suggested that the Dutch particular Synods retain these Canons, and that the German Reformed Synods retain simply the Heidelberg Catechism, and that both churches unite on the simple basis of the Heidelberg Catechism. If that were done we believe that there would not be any objection on the part of the German brethren to a union. Nor would there then be any greater difference between the different parts of the united Church than there exists in the Presbyterian Church of to-day.

But if the Canons of Dort be adopted by the united Church, we remark that we fear some of the German ministers are needlessly prejudiced against them. They need to read them more carefully. There are three grades of Calvinism—supra-, infra-, and sub-lapsarian Calvinism. Some of the ministers of the German Reformed Church have an idea that the canons are supra-lapsarian. This would suit some of the German brethren of the German Reformed Church, for they are very high Calvinists. But the canons are infra-lapsarian instead of supra-lapsarian. More-

over, it is to be remembered that the German Reformed churches of Germany had a share in framing these very Canons of Dort. The finest theologians of Germany were present at that Synod of Dort. And what may seem more remarkable to some, all of them signed the Canons of Dort. Stein of Hesse, Scultetus of Heidelberg, Breiting of Zurich, Alting of Heidelberg, were all high-Calvinists, while Martinus and the Hessian and Nassau delegates were sub-lapsarian. And yet Martinus and his followers signed the Canons of Dort. The two extreme parties, the supra-lapsarians and sub-lapsarians came to an agreement on infra-lapsarianism. If the German ministers of that day did not refuse to sign them, why should we? There evidently was, even then, a liberty of interpretation allowed to any moderate Calvinists. It has been said that the Calvinism of the 16th century is not the Calvinism of the 19th. Whether that is true or not, we know that in the present constituency of the Dutch Church there are ministers who are allowed a liberal interpretation of this symbol. She has received quite a number of ministers from the Congregationalist and even the Methodist bodies, and yet they accepted the Synod of Dort. Why should we, who are not nearly so far away from them, as either of these bodies, refuse to accept them, if necessary, especially as in the days of Dort, a certain degree of liberty would be allowed in the interpretation of them.

A lesser difficulty has been raised by a few of the German brethren. It is, "Will the Dutch Church agree to a union?" Some of them have seen union efforts fail in the past and are afraid to try them again. We answer that we believe that as soon as the Dutch Church fully understands the spirit of the German Church and her willingness toward union, her scruples will vanish. And what if past union efforts failed, is that a certain sign that future ones will fail? Does not the world move? Does not the Church move? Is not the drift toward union strong among the churches now? Are we really following out that prayer of Christ for unity, if we do not, at least, strive for the unity of the faith?

Family Reading.

For the Messenger.

Concern'n the Parson's Vacation.

BY M. H. M.

The thing was talked in private
Concern'n a vacation
Which is now all the style.
So then they called a meet'n
One Sunday afternoon
And urged the thing quite strongly,
But seems almost too soon.
They argued fur the parson—
The work that he had done,
The many kindly greetings
Bestowed on every one.
The preach'n on the Sundays,
The meet'n's through the week,
The hosts of petty quarrels
Depriving him of sleep.
Now all this is a wear'n,
Said they, on any man,
And we must try and ease him
As much as e'er we can.
One moved, and then they passed it,
The parson and his wife
Should have a leave of absence
To get new lease of life.
The thing commenced a spread'n
Among the members all
Concern'n this vacation,
Not in the parson's call.
Some argued with the deacons
For acting very rash—
Robbing the congregation
Of much ready cash.
But actions on the minutes
Were not to be opposed,
So on the first of August
The services were closed.
The parson and his household
Of course were highly pleased,
And thought through this vacation
They would be much relieved.
The scrap'n up of sermons,
And other cares that be,
Could all in part be buried
By bath'n in the sea.
The trunk was packed to bust'n,
The parson's wife worked hard
To get the thing completed,
And make the final start.
John Brown, the faithful deacon,
Hitched up his sorrel horse
And brought the entire household
In good time for the cars.
They talked about some matters,
The parson's wife and Brown—
Expect'n things well mov'n
When they'd return to town.
The deacon kissed their baby—
Wished joy to one and all,
And said that *the vacation*,
He'd splice that in the call.

The train pulled out a puff'n,
Bearing the sacred freight,
But deacon Brown felt worried
About the talk of late.

Ben Croaker met him early
To talk the matter through,
Because, in fact, he hadn't
Another thing to do.

They both got very lively
And argued loud and strong,
And coupled some such phrases
As ne'er appeared in song,

Ben thought that these vacations
Were just somewhat like this:
That all who ought to have them,
Them certainly they'd miss.

Said he, I am a workman,
As many others, too;
And as for a vacation—
The thing falls always through.

But them that have the learn'n
And dress in goodly style—
They all along are schem'n
And off they go a while.

We poor folks help to pay it,
And rob us of our fun;
But members now oppose it—
Yes, nearly every one.

The parson he will feel it,
And so will his good wife—
That going 'gainst the members
Will kindle quite a strife.

The deacon thought he'd argue,
And now uphold his cause,
But finally concluded
Consistories were boss.

Just as they would decide on
The members had to yield,
Or else there could be progress
In not a single field.

Thus they kept on arguing
Until they both were mad;
And finally they parted—
The deacon very sad.

Confusion now was reign'n,
The parson was away;
And many pay'n members
Were falsely led astray.

Some thought that our parsons
Were drifted far and wide,
From ways in vogue of olden—
Aud even from the right.

The sermons must be shortened,
The choirs must be paid,
The anthems must be classic;
I know not what of late.

And where does all this come from—
Such 'conoclastic ways?
I'm sure not from the members
Who lived in better days.

I tell you, for I can now,
Since parson, he's away;
'Tis them who make these inroads,
And introduce these plays.

The deacons they then follow,
To move along in peace,
Soon comes the congregation—
Just like a flock of geese.

At last they called a meet'n
Of deacons, members all,
To reconsider something
About the parson's call.

I tell you, things were lively,
For many took the floor;
But those who talked too boldly
Were ordered out the door.

One moved to reconsider
About the fuss they had,
And said, to all his knowledge,
It ne'er had been so bad.

That things were mov'n backwards
So long as members fight,
That all should hear the elders,
And things would be all right.

They read the constitution,
But found it did not say
If parson and his household
Could e'er be sent away.

The best that they could do now,
For members one and all,
Was simply reconstruction
In this their pastor's call.

One elder and two deacons
Now took the thing in hands—
They knew the way they'd fix it
Of course would suit their friends.

So Brown he put the motion,
That now, and once for all,
"An annual vacation"
Be spread upon the call.

All discord now was ended,
And every one felt gay
Since their trouble was settled
In so prudent a way.

Like children who have quarreled
And afterwards made peace,
So all were now contriv'n
One another to please.

Some thought an arch of "welcome"
Above the parson's gate,
At least would hide their quarrels—
So prevalent of late.

Besides, a stave party,
Where all should join with glee,
Thus mak'n this reception
A perfect jubilee.

Yes, all thought this was splendid,
The thing they ought to do;
In fact, the only resort
Concealing every clue.

The parson and his household
Indeed were quite surprised,
And thought that these good people
Must have been well advised.

He felt that they were growing
Not only in their faith
But also in devis'n,
For many other ways.

You should have seen this party:
It was a grand affair;
Ben Croaker and his colleagues
And all the rest were there.

Of fun there was no end to,
Of plans, both new and old,
To raise the parson's wages
And pay him out in gold.

All came to church on Sundays,
The meet'ns were first rate,
And not a word was spoken
About their fuss of late.

They all were now united
As never once before,
And simply since the parson
Had been to the sea shore.
South Easton, Pa.

Fading Men and the Unfading Word.

Did you ever stand in some old cathedral, or ruined church, where for centuries the Word of God had been preached? And did there never come over you, with a strange rush of feeling, the thought: "Where are all the men and women that bowed their knees here, beneath the vanished roof of this place?"

I remember once standing in the old church of Torcello, the mother city of Venice, built by the fugitives from the eastern coast more than a thousand years ago. And there were the bare, severe stone benches, on which the vanished presbyters had sat, and the simple, rude old church in which for a millennium men and women had worshipped. And there seemed to come out, from the caves of the past, a sighing wind that, as it whistled through the open windows, with their wooden shutters, asked this question of my text, "The fathers, where are they? And the prophets, do they live forever?" Gone! gone! all gone!

There is nothing so transient as the words that are spoken by Christian teachers. Of all the seed that is sown, our Master taught us that three-fourths, at least, was likely to perish. And even where the word takes root, how swiftly the speaker of it passes and is forgotten. No workers so soon have their work covered with oblivion as preachers. As long as the living voice sounds, there is some chance of our being remembered, and but for a very, very little period thereafter; like some great singers whose reputation must needs die as soon as the generation that heard the sweetness of their tones has passed away.

And in another way, too, the prophets fade and perish, inasmuch as new circumstances rise about which they know nothing, new phases of thought which antiquate their teachings, new difficulties in which their words have no counsel, new conflicts in which they can strike no blow. So that when I go into a second-hand book-seller's shop I find lying in the rubbish box at the door the books of men that in my younger days were the guides and teachers of the Church. "The prophets, do they live forever?" Their word is but for a moment.

And yet, in all these fleeting and mingled human utterances does there not lie an immortal and imperishable center, even the Word of the living God? Much ingenuity is expended nowadays in trying to discriminate between the permanent and the transient in Christian teaching. I am old-fashioned enough to believe that that line is to be drawn between this Book and men's conclusions from it; and that whatever lies on the pages of the New Testament, the completed revelation of God to man—whether it be in the record of the incarnate and eternal, personal Word, or whether it be in what I consider the authoritative teaching of His apostles—is the permanent element in Christianity. "The grass withereth, the flower fadeth," the human systems and institutions based on the revelation of God in Christ, as recorded and expounded in Scriptures, shall break up and disappear. "But the Word of the Lord endureth forever"—and this enduring Word is that story of Christ's incarnation, death for our sins, resurrection, and ascension, which by the Gospel is preached unto you.

Therefore, we have to look beyond the dearest of human teachers, and to those to whom we owe most. We are at the best but lights kindled, and therefore having but a season to burn, during which any can rejoice in our light. But He is unkindled, uncreated, and unconsumable light who forever and forever will be the Guide and Teacher of His Church. Christ is the Truth, which is with us and shall be in us forever. The clouds that are painted roseate and lovely by the sunshine melt and disappear into the blue, but the sun abides. "The prophets, do they live forever?" "They truly were not suffered to continue by reason of death," but this Man continueth ever our Friend, our Prophet, Priest, and King.—*The Rev. Alexander MacLaren, D.D.*

Starting A Home.

Few things involve more serious issues, or impose a weightier responsibility, than starting a home; and yet few things are ventured upon often with so much indifference respecting the future. There is so much in the beginning of an important event, that to enter thoughtlessly upon such a one as this is simply wicked. Many homes were badly started; there was nothing sacred in the plan and purpose, and hence these homes are no benefit to society. How careful the young should be to start the home right—to start it with God. The wreck and ruin of homes shamefully common, would be greatly diminished, if the homes were started and kept on the side of God. The honeymoon may be full of devotion and joy, the house elegant in its outfit and comforts, but it requires more than these to make a useful and sunny home. There may be two hearts with one great love swelling in both, having only a common interest, and yet the forces that waste and separate and hinder the happiest and best life may dominate in that home. Who starts a home without God starts it wrongly, and the cold winds and tempests will disturb its harmony before long. Wealth or poverty or neither may distinguish it, but that home is not well furnished that has no altar of prayer in it, and that does not welcome Jesus Christ as a guest. This is only a word, but it is a word that concerns the generations. One great need of the age is godly homes. Be sure you model your home after our Father's house, and then it will be as it should be—a blessing to the world, and to you and yours an open gate into the home hard by the sea of glass.—*St. Mark's Messenger.*

Are we Safe.

When I was in England a lady told me a sweet story illustrative of what it is to have Christ between us and every thing else. She said she was awakened up by a very strange noise of pecking, or something of the kind, and when she got up she saw a butterfly flying backward and forward inside the window pane in great fright, and outside a sparrow pecking and trying to get in. The butterfly did not see the glass and expected every moment to be caught, and the sparrow did not see the glass, and expected every minute to catch the butterfly; yet all the while that butterfly was as safe as if there had been three miles, instead of the glass between it and the sparrow.

So it is with Christians who are abiding in Christ. His presence is between them and every danger. I do not believe that Satan understands about this mighty and wonderful power of his efforts by trying to get us. He must believe the sparrow—he does not see it; and Christians are like the butterfly—they do not see it and so they are frightened, and flutter backward and forward in terror; but all the while Satan cannot touch the soul that has the Lord Jesus Christ between itself and Him.—*Pacific.*

Youth's Department.

Little By Little.

Step by step the Alpine climber
Presses upward sure and slow,
Till his feet are firmly planted
In the realm of endless snow.

Blow on blow the sculptor fashions
Roughness into symmetry,
Till the dark rock gleams with brightness
In its new-born majesty.

Touch by touch, the picture groweth
Into beauty, life, and light,
Till a wondrous revelation
Bursts upon the raptured sight.

Stroke by stroke the clock aye ringeth
Welcomes to eternity,
Adding warning unto warning,
To the heart in me and thee.

Word by word the book is written
With its tale of woe or weal,
Till the throbbing thoughts like music
Through the trembling spirit steal.

Wave on wave the wild tide creepeth
Farther on and up the shore,
Till the stranded boats are floating,
Free and buoyant as of yore.

Such is life in all its phases,
Little things make up the great,
Therefore scorn them not, but make them
Stepping-stones to heaven's gate.

—*Rev. W. J. Muthams, in London Freeman.*

Couldn't Wait.

Johnnie Waite, the boys called him "Couldn't Waite," he used those words so often, went home from school one night and gave his weekly report to his father. The family were at supper. Mr. Waite took the report after he had finished his biscuit and looked at it. There were five black marks on it. He turned to Johnnie. "What was this mark for Monday?" "I ran by Phil Blake going out in the line." "What was that for?" "I couldn't wait for him to go along," said Johnnie, "and —"

"That will do," said his father, "and Wednesday's mark?" "I upset some ink on my writing book," "And the two on Thursday?" "I wanted to tell Phil something, and I whispered to him." "Couldn't wait till recess," I suppose, said Mr. Waite, stroking his mustache to hide a smile. "And I took out my sling-shot"—Johnnie's cheeks were growing redder than usual. "And to-day?" "I ate an apple," and Johnnie's head dropped.

"Another couldn't wait," said his father, "and you went to school this morning without sweeping the steps, and this afternoon without giving Ponto his dinner; you didn't take the note your mother asked you to carry to Mrs. Bracket, you tipped the baby over instead of going round him, and you left the front door open and somebody came in and took my silk umbrella, and all because you couldn't wait. Well, you'll have to have a lesson, young man, that will break up this habit of yours."

Mr. Waite ate a cookie, played a few minutes with the baby, and then went down town.

Johnnie ate four cookies and then went into the parlor. Great Aunt Mary Sherwin sat in the bay window knitting.

"Did you ever hear of your great, great Uncle Titus Foss?" she asked, peering through her glasses at Johnnie.

Johnnie said "No'm," and wondered how old a great, great uncle could be.

"He couldn't wait," continued great Aunt Mary. "I'll take you over to Lyme some day, and show you the nick in the door of the old house where he threw the stove-hook at the cat, because he couldn't wait for her to step along. That mark's been there fifty years."

"One night Uncle Titus was driving home from Camden, and he came to a bar with a lantern hanging from it, right across the road. 'Twas just before he got to the toll bridge. Uncle Titus couldn't wait. He leaped his horse over the bar. The tollman said he ran out to tell him part of the bridge was up for repairs, but Uncle Titus couldn't wait. The river was high and he and the horse were washed down. Great Aunt Mary rattled her knitting needles swiftly, and Johnnie, seeing that the story was done, ran away to play."

When he came into the dining-room the next morning he found breakfast cleared away and mamma feeding the canaries. She said they thought they couldn't wait for him, and Johnnie went into the kitchen and begged some bread and milk from Mary. He went back to ask if his father left the quarter of a dollar he promised the day before, that Johnnie might pay for a share in the new football club some of the boys in his class were getting up, but Mrs. Waite said, "Papa went to the office early, and he told me to tell you he couldn't wait."

The boys thought they couldn't wait for Johnnie to see his father, and as Lew Danton, a boy whom Johnnie especially disliked, had twenty five cents ready, they took him into the club and left Johnnie out. He felt sure of sympathy when he began to tell his father about his trouble at noon, but, greatly to his surprise, he was cut short by a curt, "That'll do, I can't wait."

"I can't wait for you, John," said the teacher, when he hesitated for the right word in his geography lesson that afternoon, and Johnnie was marked down though he had studied hard and knew his lesson.

He met Mary on his way home. She told him the rest of the family had gone to Uncle Byron's, and he would find his supper on the kitchen table, "for I'd not be waitin' for wan lone boy to ate," said Mary as she walked heavily away.

This was the greatest disappointment of all. Johnnie had counted on the ride to Uncle Byron's for weeks. He ate a little supper and lay down on the sofa in the parlor. The tears trickled down his face in the dark. "I guess I'm getting that lesson papa meant," he said with a little sob, and then he must have dropped asleep, for when he opened his eyes the lamp was lighted, and he looked up into mamma's face. She sat down on the edge of the sofa by him.

"Well, Johnnie, do you like 'couldn't wait'?"

"No ma'am," said Johnnie, emphatically, sitting up straight and punching the sofa pillow with a stout little fist. "I think it's just mean when—when other folks do it!"

Mrs. Waite laughed. "There are four puppies out at Uncle Byron's, Johnnie," she said, "and I happen to know that if you don't use those dreadful words, and if you do wait for two weeks papa means to take you out to see them, and if you break yourself entirely of this bad habit you are to have one of those puppies for your own."

Johnnie put his arms round his mother's neck and kissed her. "I'll try just as hard as I can."

"And I'll help you all I can," said his mother, kissing him back. John ran out to the front gate and, meeting his father, slipped his hand into the bigger one held out to him and said, "That dog's mine, sir."

"When you've gained the victory, young man," laughed his father.

And Johnnie did win the victory, and that's why the handsome brown spaniel is Victor—to commemorate Johnnie's learning to wait.—*Annie M. Libbey, in N. Y. Observer.*

True and Obedient.

"Charlie! Charlie!" Clear and sweet the voice sounded over the common.

"That's mother," cried one of the boys, and instantly threw down his bat and picked up his jacket and cap.

"Don't go yet! have it out!" "Finish this game!" "Try it again!" cried the players in chorus.

"I must go—right off, this minute. I told her I'd come whenever she called."

"Make believe you didn't hear," they all cried.

"But I did hear."

"She won't know you did."

"But I know it, and —"

"Let him go," said a bystander. "You can't do anything with him; he's tied to his mother's apron-strings."

"That's so!" said Charlie; "and it's what every boy ought to be tied to, and in a hard knot too."

"But I wouldn't be such a baby as to run the minute she called," said one.

"I don't call it babyish to keep one's word to his mother," answered the obedient boy, a beautiful light glowing in his eyes. "I call that manly; and the boy who don't keep his word with her will never keep it with any one else; you see it he does! and he hurried away to his cottage home."

Thirty years have passed since those boys played on the common. Charlie is now a prosperous business man in a great city, and his friends say, "His word is as good as his bond." We asked him how he acquired such a reputation:

"I never broke my word when a boy, no matter how great the temptation, and the habits formed then have clung to me through life."—*Christian Observer.*

Afraid of Spiders.

Carrie jumped from her seat because a spider was spinning down before her from the ceiling. "They are such hateful black things!" she said.

"They are curious black things," said Aunt Nellie. "They have eight fixed eyes."

"Dear me! And maybe she is looking at me with all eight of them," groaned Carrie.

"They are very fond of music."

"I shall never dare to sing again, for fear they'll be spinning down to listen."

"They can tell you if the weather is to be fine or not. If it is going to storm, they spin a short thread; if it will be clear, they spin a long one."

"That's funny."

"They are an odd family," Aunt Nellie went on. "I saw one on the window-pane the other day. She carried a little gray silk bag about with her wherever she ran. She had spun the bag herself. When it burst open, ever so many tiny baby spiders tumbled out like birds from a nest, and ran along with her. Perhaps you didn't know that the spider can spin and sew, too. She spins her web, and she sews leaves together for her summer house."

"What a queer thing a spider is!" said Carrie, beginning to forget her dislike.

"Yes; and she has a queer sister in England, who makes a raft and floats on pools of water upon it in search of flies for the family, who live under water in a diving bell, which she weaves herself!"

"Maybe you would rather see the one in the West Indies who digs a hole in the earth. She lines it with silk of her own making, and fits a door to it, which opens and closes when the family go in and out."

"Yes," said Carrie, "how delightful!" "But you would be afraid of the inmates."

"Perhaps not, now I know their family affairs."—*Our Little Ones.*

Lend A Hand.

When? Where?
To-day, to-morrow, every day, just where you are.

You have heard of the girl who sat down and sighed the morning hours away, longing to be a missionary and help somebody, while her mother was toiling in the kitchen, and looking after three little children at the same time. Perhaps your mother has servants in the kitchen, but you can lend her a hand all the same. You can find a place to help brother or sister or friend, and you can help everybody in the house by your patient, kind, obliging spirit, "in honor preferring one another," self forgetful and mindful of others.

It seems a very little thing to "lend a hand" in these quiet home ways, but if you could see the record the angels make of such a day you would see that it was a very great thing.

Boys, girls, watch eagerly your chance. Do not be cheated out of your happy privilege. It is a great, noble, blessed thing to be able to "help a little," no matter how little it may be.

Being a Boy.

One of the best things in the world is to be a boy; it requires no experience, though it needs some practice to be a good one. The disadvantage of the position is that it does not last long enough. It is soon over. Just as you get used to being a boy, you have to be something else, with a good deal more work to do, and not half so much fun. And yet every boy is anxious to be a man, and is very uneasy with the restrictions put upon him as a boy.

There are so many bright spots in the life of a boy that I sometimes think I should like to live my life over again. There is a great comfort to a boy in the amount of work he can get rid of doing. It is sometimes astonishing how slow he can go on an errand. Perhaps he could not explain why, when he is sent to the neighbor's after yeast, he stops to stone the frogs. It is a curious fact about boys that two will be a great deal slower than one. Boys have a great power of helping each other do nothing.

But say what you will about the general usefulness of boys, a farm without a boy would very soon come to grief. He is always in demand. In the first place, he is to do all the errands, go to the store, the post-office and carry all sorts of messages. He would like to have as many legs as a wheel has spokes, and rotate about in the same way. Leap-frog is one of his methods of getting over the ground quickly. He has a natural genius for combining pleasure with business. — *Charles Dudley Warner.*

Pleasantries.

A paragrapher was put on the markets the other day, but when he headed a fall in india-rubber "Gum Drops" he was restored to his former position.

"Bessie, I hear your sister is sick. What ails her?" "I don't know, ma'am. Maybe it's the diploma." "The what, child?" "The diploma. I heard mother say that she took it at school."

Some men are ever ready to offer a remedy for everything. The other day we remarked to one of these animated apothecary shops: "An idea struck us yesterday"—and before we could finish he advised us: "Rub the affected parts with arnica!"

An Alsatian woman goes to confess. "Father, I have committed a great sin." "Well?" "I dare not say it; it is too grievous." "Come, come, courage." "I have married a Prussian." "Keep him, my daughter. That's your penance."—*French Wit.*

Unintentional.—Mr. Puffer (who has recently "struck it rich")—"Pete, I am going to get you a coachman's livery; what do you think of that?" Pete (who has been "hired man" for years)—"Yes, sah, I would like it very much, sah. It would distinguish me from de rest of de fambly, sah."

THE MESSENGER.

Rev. P. S. DAVIS, D. D., Editor-in-Chief.

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Rev. C. S. GERHARD,
Rev. J. S. KIEFFER, D. D., } SYNODICAL EDITORS.

TO CORRESPONDENTS. Communications on practical subjects, and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the business of the Office on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way that it can be separated from the communication without affecting it.

We do not hold ourselves responsible for the return of unaccepted manuscript.

WEDNESDAY, SEPTEMBER 21, 1887.

The Celebration Last Week.

The centennial celebration of the Adoption of the Federal Constitution observed in this city, last week, more than met the expectations of its most sanguine friends. Interesting as were the Industrial and Military displays,—which were the largest ever witnessed here, the immense crowds of people was the grandest spectacle. One of the most encouraging lessons learned from it was the spirit of American citizenship which enthused the masses. That was certainly sublime.

The Case Relieved.

"The difficulty in the way of sending Rev. Schneder to his post in Japan without great delay, has been relieved by the brethren of the German Synod of the East. At its recent session in this city it promptly raised four hundred dollars for the purpose and it is supposed that almost as much more will be realized by the time the entire synod has been canvassed. Then too the other German Synod is expected to help in this matter, so that what is required for the new missionary will be forthcoming in a very little time. The money for this purpose was not taken from some other fund but secured by direct effort. It is pleasant to know too, that there is a growing tendency to make the foreign missionary work, a common interest, by merging the money into one treasury, and devoting all to the one object. The wheel within the wheel will disappear when the hearts of all are imbued with the true spirit of missions.

A Call for Gifts and Work.

The Woman's Missionary Society of the General Synod has assured the support of the Missionary to be located at Sioux City, Iowa, and issued circulars asking pastors and congregations how much they will pledge to the object independent of Classical apportionment. About \$800 will be required this year for salary and some assistance towards building a church. The lot has already been secured. Pledges and contributions should be sent to the treasurer, Mrs. J. A. Keller, Hartville, Ohio, by the middle of November. A communication will be found in another column from Mrs. Yockey, president of the society, suggesting the propriety of auxiliary societies.

Why She Did It.

The wisdom of line upon line and precept upon precept was illustrated in an anecdote told of the mother of John Wesley. She was asked, "Why do you take the trouble to tell that boy the same thing twenty times over?" Her quiet and conclusive answer was, "Because I find that telling him nineteen times is not sufficient."

A Meritorious School.

The Schleigh Academy and Kindergarten established in this city by Miss Fannie Schleigh, who has since called Miss Louisa Haug to her assistance, entered upon its tenth year on the 14th of September. Both ladies are from Hagerstown, Md., and their success will be a matter of congratulation to their many friends. The school located at 1427 N. 16th St., is well established and worthy of patronage.

Interesting Class Record.

The Rev. Darius W. Gerhard has made a neat little volume, of the sketches of the members of the Franklin and Marshall College, who graduated in 1862. These sketches were read last June at the Silver Anniversary of the class, and together with a poem delivered on the occasion by Rev. J. G. Noss, they are now put in a permanent form for preservation. This class was one of the largest ever sent out from the institution, and the record of the members is a most creditable one. It will

prove interesting beyond the immediate circle of those whose lives are here traced. If the history of every class were thus written up, and copies placed in the college archives, the sketches would be of vast interest and value. The price of Bro. Gerhard's little book is only fifty cents.

What Redemption Involves.

We should never lose sight of the fact that salvation is a matter of character. A man might be supposed to be transferred from a local hell to a local heaven, but if his sinful nature remained the essential principle of misery would inhere and make him unhappy.

The idea of justification that makes it a mere forensic act, is on that account very unsatisfactory. A governor may pardon an offender and thus free him from the outward penalty of the law, without making him a better man. His evil propensities might still have their full force. It is easy to see that our case calls for a nearer redemption than that which takes away outward punishment, and this Christ effects by removing not simply the consequences of sin, but sin itself. All Scripture tells us that. Indeed the effect can be produced only by removing the cause. This is not an arbitrary ruling, but grows out of the nature of the case.

A Plea for the Babies.

People who have the bad taste and coarseness to decry mothers-in-law, without whom many of them could not get along, might at least leave the babies alone. An exchange shows its wit in this way: "Chamber concerts are all the rage at present. The orchestra is usually a six-months'-old infant."

We will venture to assert that three things can be said of the perpetrator of that saying: First, that he was a very cross baby himself, and second, that he would like to have one, however peevish it might be; and third, if he is really blest beyond his deserts, he snores all night and lets his wife have all the care. Little children seldom cry unless they are suffering some discomfort or such pain as would make grown men howl. Take one of these croakers and put him in the baby's place; afflict him with colic and the pangs of teething; stick him with pins; and toss him when he don't want to be kissed, and toss him when he don't want to be tossed, force him into all unnatural positions, and hold him there by main force under the plea of making him good, and he will yell worse than the baby, notwithstanding all the drugs that might be poured into him in the form of soothing syrup.

This subject has a tender side. It is generally the case that when the wail of the infant sufferer is stilled in death, people mourn over the impatience they have shown.

While on this subject we must enter our plea for mothers, who must either leave their little ones at home or stay away from church themselves. We have known preachers who could not stand the prattle of a babe. It always disturbed their mental serenity, and they have been known to bawl "Take that child out!"—without one bit of regard to the feelings of the poor mother, who was taking her only way of hearing the Word of Life, and without one bit of blame for whole congregations who have increased her embarrassment by turning around and staring at her, until she had passed the doors of the place where God dwells.

The "Inductive Bible Studies."

The September number of the *Old Testament Student*, the contents of which we gave a few weeks ago, receives a new impulse from the fact that it contains the first four of a series of "Inductive Bible studies," mapped out by the Chautauqua school. Hitherto the *Student* has been published with great labor and at pecuniary sacrifice on the part of Dr. Harper, professor in Yale University, who, with his assistants, deserves much credit for what they have done in the service of pure learning. Its general ability will doubtless be maintained, and its influence will be vastly extended, and on that account we feel impelled to call attention to its character.

There is not a man engaged upon the work whose scholarship and earnestness does not entitle him to the highest respect. These men will throw much light upon every subject of which they treat.

But there are some things about the movement which may, perhaps, give us

pause. Not only the fragmentary way in which the subjects are chosen, but the whole scheme of thought will be challenged by many thinking people. The inductive system of philosophy may have a mission and serve an important purpose if kept in an ancillary relation, but unless it takes revealed truth behind which it cannot go as its starting point, it will be found insufficient and unreliable. And even where it is made the test of facts as is often the case, it is apt to lead men astray. It is just by this process that so many have been led to misjudge the Pentateuch and especially the Mosaic cosmogony.

The "Inductive Studies" are proposed upon the presumption that there is need for them in the colleges where it is said the Bible has been neglected. A large number of opinions cited by the "*Student*" from eminent educators, show that these men attach great importance to the subject, although some of them have doubts about the propriety of making the Scriptures a forced study. The difficulty, is the demand for this series comes from students who seem to be dissatisfied with what they are getting at colleges, and want something new. We question whether they are always the best judges in the matter, and whether their dissatisfaction does not grow out of the general spirit, that not only calls for elective studies, but would dictate the manner in which they are pursued. That this demand should crop out at Chautauqua is the most natural thing in the world, but we doubt whether the thought of the summer school should rule the old and mature systems that now prevail in the best of our old institutions of learning. These Chautauqua studies are evidently designed to take some such place in the colleges as the *International Lessons* occupy in the Sunday-schools. We admit that they have great merit and can be used with great profit, just as the *Sunday School Times* upon which so much fine scholarship is bestowed, is used in the study of exegesis by many who do not follow the international selections, but we doubt whether they should displace the studies already pursued in the regular Christian institutions of the land.

Vacation Notes.

It is worth while to take a vacation, if for no other reason, in order that one may be properly fitted to behold and appreciate the beauty which surrounds us everywhere in this beautiful world. One of the dangers of unremitting labor is that it tends to dim the eye and dull the sense for the loveliness around us. We bend over our daily task; we are absorbed in it; we cannot look up; and the beautiful things which pathetically appeal for recognition are to us almost as though they were not. When we are absolved from toil, the sense for beauty wakes. Now that we are off on our vacation, let us make amends for past shortcomings in this respect. Let us throw open all the avenues to that region of our souls which is for the recognition and reception of that which is beautiful and fair. Let us drink in beauty, and thank God that He has given us so lovely a world to live in. Could anything be more charming than this day, almost the last of August; than this scene upon which our eyes are resting as they gaze from the car window? Peaceful are the blue mountains, far away; the majestic river flows tranquilly towards the distant sea; the fields are ablaze with golden-rod. Tell me, now, reader, if ever you saw anything more beautiful than this golden-rod. It takes a thousand shapes; it assumes a thousand attitudes; and it is perfectly lovely in them all. And over the scene, and in the air, there is already a mysterious prophecy of Autumn; we discern here and there faint traces of the presence and influence of that season which is glorifying no less than destroying, the season that "gilds ere it withers." Let us give ourselves up to admiration. *Nil admirari* is a bad motto; we cannot admire too much. Vacation ought to be a time, not only of rest, but also of contemplation and admiration.

Sometimes there seizes a man what the Greeks called the Pain of Return. How expressive is that Greek-derived, technical name for home-sickness, *nostalgia*. It signifies, according to its derivation, the pain which comes from a desire to return. The desire to return is a strong instinct of the human soul. When a man has been separated for many years from the place of his birth and boyhood, he feels at times a strange and strong desire to go back; nostalgia seizes him; and he says finally, "I will arise now, and return, that my eyes

may gaze upon the scene once more." That is a high and solemn moment in which a soul awakes to consciousness; memorable is the scene of such awakening; sacred the surroundings. No other spot in the world can be to us exactly what the place of our nativity is. Upon these hills there rests for us a glory which the eyes of the stranger may not see. Beautiful as this lovely valley is to every one who beholds it, it has for us a different and higher beauty; memory glorifies it; upon some particular spots there lies for us something of that "light that never was on land or sea." Great is the power of association. Yonder notch in the mountains has for us a special charm which another would not perceive; upon it our boyish eyes often rested, years ago, when we raised them from the Virgil or Homer before us, as we sat at our desk in the Old Academy, and, with strange feelings, gazed through the open window at our side, upon the peaceful and comforting mountains. There it is still; amid much change it abides unchanged.

There are some graves which have a certain sacred and shrine-like character. We have come from afar, for one day, to this particular village partly for the purpose of visiting this grave. Here lies one who was beautiful and fair; who died young; who, gentle and graceful and queenly, laid down her lovely life in the humble home of a Reformed minister. Our memory of this spot, and of what took place here is far back and dim; dim with the mistiness of early childhood, and dim also, as it were, with the blinding tears of a child's first grief. We remember an open grave; a vast sea of faces; the saying of solemn words; and a great horror of darkness. There is much to think of here; much to think of and little to say. The things we think and feel most about, we speak and write of least. Mark these simple words, engraven on the tombstone: "All is well." They were her last words. And surely these words, falling as it were from heaven's gate, were true, and true in the largest sense. All was well, however different it seemed. A sort of watchword this is, a word of comfort and courage and hope, coming to us out of the past. All is well! "God rules in heaven—all's well with the world," says Browning in one of his poems. O for a firm belief in this!

Thanks to those who, with reverent and loving care, have watched over and kept in order the grave of one who sleeps here, far away from all her kindred. Whoever they may be that have done it, God bless them for their deed.

We have not long to stay, but there are here other graves which we cannot pass regardlessly by. Two we must specially visit. One is that of our Sunday-school teacher. We belonged to his class from the time we could read until we went to college. We owe much worldly and spiritually, to the good man whose body lies slumbering here until the resurrection morn. We think of him always reverently, gratefully, affectionately. And here is a grave for which we have been eagerly searching. It is the grave of one to whom we owe much intellectually. If we owe much to those who have helped to fashion us morally and spiritually, we are deeply indebted also to those who have helped to form us intellectually. Beautiful is intellect, with a beauty of its own; and marvelous is the contact of the master's intellect with the intellect of his pupil. There is something remarkable in continuity of influence, in that peculiar kind of immortality by which a man lives on after death, in the persons of those whom his personality has moulded. It is but a grave; there is nothing here but dust; but the man whose body lies buried here, is living still. His spirit lives in us and in others. We could not emancipate ourselves from his power if we would. Every day we find ourselves saying and doing things which we say and do because of the man who lies here. We could tell you much, reader, concerning the Amherst College man who, far away from his New England home, found an early grave in this spot. He was a remarkable man; a fine instance, in particular, of the power of mind dominant over body. He fought with a fatal disease; wrestled with it, and triumphed over it, notwithstanding it slew him. He compelled a frail physical organization to do the bidding of his imperial will. How many of the world's conquering heroes have been, like Paul, or Alfred the Great, men of frail body, of delicate health, struggling always with disease! This man stood at his post doing his duty, with the marks of death growing more distinct upon his

countenance day by day. He struggled valiantly against the storm which shook the bark in which he sailed; when the crisis came at last, he beached his ship. Until noon, on the day of his death, he sat at his desk in the school room doing his work; at evening he lay dead. Though a stranger in a strange land, there was great mourning when he was buried; and his memory is sacred to many. We bow here for a moment reverently at his grave. Green be the grass above thy resting-place, O master; it shall never be as green as thy memory in the heart of thy pupil.

It is very comforting, it is also very sad to go back to the place of one's birth. We may go back to the place of our nativity; to our childhood we return no more. All things change and pass; it is very sad to behold the changes which the years have wrought. One of the deepest needs of our nature is that of sameness; of sameness defying change, triumphing over evanescence and decay, abiding and enduring forever. To this great want, as to many other wants of our human life, the one sole answer is, Jesus Christ our Lord. He is the source of sameness; the principle of continuity, stability, permanence, perpetuity. When we are oppressed with a sense of the changefulness and decay of all earthly things, we find a new and comforting meaning in the text which says: "Jesus Christ, the Same, yesterday and to-day, and forever."

Where we now are, there is a place called "The Pines." A lovely spot at the foot of the mountain; acres upon acres of tall and stately pines that grew up on ground once cleared of oak timber; the air fragrant with the smell of pine; the ground carpeted thick with pine needles, and moss, and partridge berries, upon which the pheasants come to feed; a dim light, like that of some ancient cathedral, and a strange sound, of the wind among the pines, just like the roaring of far-off waters. It is good to be here. Give us now of the books we never find time to read, and here, among the pines, in this glorious September weather, let us lie for days and days, forgetting the world and every care.

Swift are the wings of Vacation. Let us make the most of these precious days, during which we gaze hourly upon the faces of our own dear kin. The minister's vacation is a very precious, it is also a very precarious, thing. The end draws nigh; there is need, there is duty, elsewhere. We return, gun in hand, from a day's hunt along the mountain side; a despatch is placed in our hand; and, by the next train, we are swiftly rushing on our homeward way.

J. S. K.

Communications.

Our Sioux City Mission.

Its history commenced and is dated September 1st, 1887. The German proverb: "Yeder Anfang ist schwer," "every beginning is difficult," is specially true of enterprises of the greatest importance. Indeed, the greater the undertaking the more difficult its beginning. It is easier to begin the building of a city even than it is to begin the building of a church in that city; because the latter is vastly the more important.

The former has the promise only of the life that now is; the latter, the living embodiment of *godliness*, has the promise of the life that now is, and also of that which is to come. This is our inspiration and motive. And this enables us to realize that God is our helper and our strength. Ordinarily, God helps by raising up helpers for us. And if He will dispose our good people in the East, who have their sanctuaries and are enjoying the means of grace, to come up to His help, and our help, in building a church and gathering a congregation in this growing city, the great undertaking will yet be crowned with success; though the more difficult, because the growth of the city has so far the start.

Here is a city before us four miles long and two and a half miles broad, all beautifully laid out, with its population of not less than *thirty thousand*, and millions upon millions of dollars invested in such a way in factories, machine shops, packing houses, etc., as to give the assurance that the present population will be more than doubled in less than three years. This estimate is based on the certain law of growth of our western cities similarly located.

Our design in writing these lines is to commend to our church, and specially to our Missionary Boards the study of this law, so that they may direct their missionary efforts accordingly.

We talk about the want of men and money. These are, of course, indispensable. But we must have *knowledge* too, so that we may use our men and money to the best advantage. It is not for me to find fault, though I can now see that as a church, even with our limited means, we might have done better.

We have lost many an opportunity, as we nearly lost this one at Sioux City, simply for the want of knowledge.

Will you allow me, my dear brethren, to write plainly to you? Do you know the extent of our western country and its boundless

resources? Taking the Mississippi River as the boundary line between the East and the West, the latter is more than twice as large as the former. Two and a half acres of tillable land West to one acre East. See Dr. Strong's book on our country.

More gold and silver, more coal and iron ore, more stone and timber—more of everything to make a country rich and great here in the West than there is in the East.

The population in all the states and territories is increasing so rapidly that in less than fifteen years (perhaps in ten) the sea of human life will also be much broader and deeper on this side the line named than on the other side.

Thither the young people of our Reformed church are also coming, and will come, in great numbers.

Now how can we save them to the church? And how can we best do our part in evangelizing this great western country? I answer that by studying the law of the rapid growth of our western country you fathers and brethren of our eastern church can easily see that it is not safe for your sons and daughters to come West alone. If they do, they will certainly be lost by being drowned in the deep waters of worldliness. One of two things you had best do: either keep your young people at home or send them in every case to places where our missions are established. Can't they do as well, for instance, in Kansas City, in Wichita, Abilene, Kas., or now here in Sioux City, as any where else?

There is room for a colony of them right here. Let farmers, mechanics, merchants, and whosoever wants to work, come. All can do well. And my beloved Brother F. Wetzel, the regular missionary, will take good care of them.* Or, if the colony wants wider range, let them bring their minister with them and locate where they please. The study of the law of city growth will also suggest the purchase of church lots in advance.

To loan money to weak churches is good. But in addition I would suggest that Brother Shuey be furnished with money time after time to buy lots for mission churches in the new county towns in this great West, whilst they are yet low in price. It will pay a hundred per cent. interest, and will make our work easy and sure. Buy in the business centre of the town every time. A 70 foot lot was sold here the other day for (\$300 per foot) \$21,000. Only five years ago it could have been bought for \$500. The \$20,500 would now buy a lot and build a magnificent church in the resident part of the city. May God give us wisdom, and prosper His cause. M. KIEFFER.

* The undersigned is missionary here only for three months to prepare the way for Rev. F. W., who will take charge December 1st.

Supplementary Report from Lancaster.

The week before last we gave a brief report of the opening of the institutions at Lancaster. We now supplement that report by adding a few words upon the institutions in operation. It is remarkable with what punctuality and promptness the work goes into regular operation at the opening of a new college year. This is the result in great part of the way in which everything is systematized. The schedule is prepared and posted on the bulletin board, and according to that order all the classes meet in their different class-rooms prepared to recite, or to hear a lecture, on the first day after the opening. Saturday is a busy day in the Literary Societies, bringing the results of electioneering for new members. It is worthy of note, and a matter of congratulation, that these societies have lost none of their interest and activity, as has been the case in many other colleges, by reason of other organizations that have come in of late years. The Goethian and Diognothian Societies maintain their controlling influence as in former years. Their numerical strength at present is about equal. Their spring anniversaries still call out crowded audiences in the Opera House, and their libraries and museums are in excellent condition.

The first Sunday of the new term is also an interesting day. All seem rejoiced to get back to the worship in the chapel, and this year the congregation is unusually large by reason of the large accession of new students. Dr. Gerhart preached a very edifying sermon on the text, "Take my yoke upon you and learn of me," etc., in which he pointed out the duty of submitting to the rule and authority of Christ, our Lord, as the necessary condition of learning of Him.

Thursday evening was devoted to a reception by the Theological Seminary of the new students. The meeting was held in Dr. Apple's lecture room which was well filled with students and professors. After introductions and some pleasant conversation, remarks were made by Drs. Gerhart, Apple, Titzel, and Rev. Lichtner. The Seminary now numbers forty students, with one or two more yet to come. FORTY-TWO students in the Theological Seminary is a gratifying report to send out to the church, the largest number that has ever been present in the history of the Seminary. An encouraging prospect this, that the want of ministers in the church will now be met. The classes stand at present—Seniors, 7; Middle class, 17; and Juniors, 17—which indicates that the whole number in the Seminary will still increase in the next year or two, as the smallest number will leave it at the close of the year.

Friday evening was devoted to a reception given to new members by the Young Men's Christian Association of the College in the capacious dining room of Harbaugh Hall. Tables were set, laden with a plain collation of melons, fruit and cake, and around these tables were seated at least sixty students of the college, members of the church and earnest Christian workers. After the collation remarks were made by President Apple and Dr. Dubbs, who were followed by the chairmen of the different committees, explaining the nature of the work in which the association is engaged. One committee has charge of the stated missionary meetings in co-operation with the theological students, another of Bible study, which provides for the Sunday morning Bible class in the Greek New Testament under Professor Kieffer, another, the devotional interest in the weekly prayer-meeting, another, the literary work in the form of a course of public lectures, and still another to superintend general Christian work in the city, at the prison, at St. Luke's, and in other Sunday-school mission work.

Sixty young men, students of the college, organized for Christian work! What a moulding and controlling influence such an association, organized under the congregation of the college and seminary, can exert among the students in general! Indeed, there are very few, if any, students in the college who are not members of the church. To this fact is to be attributed the gentlemanly, earnest, character of the students at Lancaster generally. The professors and students meet, not as opponents, but as friends, and the government is like that of a well-appointed Christian family. Professors Kieffer, Kerschner and Schiedt were also present at this reception.

During the present month the Y. M. C. A. of the State meets in Lancaster, and the association of Franklin and Marshall is making arrangements to help the city association entertain delegates from the college associations of the State.

The special instruction in Elocution in the college and seminary will soon be commenced again. The effect of this instruction was so manifest last year that it has become a necessity to both institutions. The College Board appropriated \$200 to this purpose for the present year, and the Board of Visitors passed a resolution asking the three Synods to appropriate a like sum in behalf of the seminary. Our coming ministers need to be good speakers and readers. The students are deeply interested to improve themselves in this direction. Those who heard the public performances of the students last year at the Junior Oratorical Contest, at the anniversaries, and at the graduation, observed the marked improvement that had taken place. Here is an object of the very highest importance in connection with our institutions. What a good purpose could be subserved by some friend who would assist the treasury of the college and seminary in providing for this instruction!

We might refer to other features of the institutions in their operation, to the Society of Inquiry, which is now thinking and speaking of starting a branch *German Society*, to the editorial staff of the *College Student*, a publication that reflects credit on the college, etc., from which it readily appears that the institutions are well organized for every good work. And last, but not least, the Ciosophic Society, that will soon begin the work of another season, in which the professors seek to improve themselves, and to bring the life of the college into pleasant and profitable union with the cultured life of the city.

Every one feels that the recent Centennial has given a new impulse to the institutions. The church at large will rejoice in this evident and marked advance, and we may now hope that it will induce those who are able, to give a cordial welcome to Professor Stahr, and the president of the college as his time may allow, and speedily close up the work yet to be done in providing for what remains of the projects set forth in the ever-memorable centennial celebration. Then our literary and theological institutions at Lancaster will go forward in their work of sending forth well prepared young men for the ministry and other posts of influence in the church and the world. R.

Women's Missionary Societies.

It is the earnest desire of the Missionary Boards of General Synod, as well as of the Woman's Missionary Society of the same, that all of the congregations of the Reformed Church in the United States which have not already done so, organize missionary societies, that the various Classes organize themselves into Classical, and the Synods into Synodical Societies.

The women of the Ohio Synod will organize on Thursday afternoon, October 27th, at Lancaster, O., at which time every congregation within its bounds will be expected to send at least one delegate.

Will not the ministerial brethren of all the Synods take this matter in hand, and forward the work of the women by organizing missionary societies within the bounds of their own charges? If left to the women to be accomplished by the slow process of correspondence, years must elapse before our church is thoroughly organized. The ministers of the church, together with their wives, can expedite the work better than any others. On them rests, in a large measure, this responsibility.

Will not all make the effort, before the next meeting of the District Synods, to organize congregational societies, and will not the Synods take action at their Fall sessions?

Brethren, help to put the ball in motion, and the women will keep it rolling.

The following is a correct list of the officers of the Woman's Missionary Society of General Synod, together with the names of the persons constituting the committees of the same:

President, Mrs. S. B. Yockey, Xenia, O. Vice-Presidents, Mrs. H. M. Herman, Miamisburg, O.; Mrs. J. M. Evans, Elk Lick, Somerset county, Pa. Recording Secretary, Mrs. A. K. Zartman, Goshen, Md. Corresponding Secretary, Mrs. E. D. Wettach, Anselma, Pa. Treasurer, Mrs. J. A. Keller, Hartsville, O.

The Executive Committee consists of the officers and the three following persons in addition: Mrs. J. N. Burger, Jenner X Roads, Westmoreland county, Pa.; Mrs. H. S. Dotterer, 1605 13th street, Philadelphia, Pa.; Mrs. R. Bell, Columbiana, O.

Committee on Home Missions—Mrs. F. B. Hahn, Meadville, Pa.; secretary, Mrs. G. W. Henning, Osnaburg, Stark county, O.; Mrs. E. D. Wettach, Anselma, Pa.; Mrs. R. C. Zartman, Wooster, O.; Mrs. M. Loucks, Dayton, O.

Committee on Foreign Missions—Miss Jean Craig, Emily and Halket streets, Pittsburg, Pa.; secretary, Mrs. P. Keil, Pittsburg, Pa.; Mrs. H. M. Herman, Miamisburg, O.; Miss Annie M. Seibert, Harrisburg, Pa.; Mrs. J. M. Evans, Elk Lick, Somerset county, Pa.

Committee to draft Constitution—Miss Jean Craig, Emily and Halket streets, Pittsburg, Pa.; Mrs. P. Keil, Pittsburg, Pa.; Miss Eta K. Prugh, Butler, Pa.

This communication would have appeared earlier, but for the fact that some of the names of the persons appointed on the committee were reported without their addresses and it was only after considerable correspondence, and some vexatious delays, that these were procured. Persons wishing to communicate with these committees can now do so.

MRS. ELVIRA S. YOCKEY,
President Woman's Missionary Society of General Synod.
Reformed Church papers please copy.

Ursinus College.

Opening of the 18th academic year.—Large increase in the number of collegiate students.—Opening address by Prof. Edmund Morris Hyde, Ph. D.

As foreshadowed by the applications for catalogues during the vacation, the 18th year of Ursinus College has opened with a large increase in the number of students. Each of the three departments of the institution has more than made up for the number lost last spring by graduation or advancement to a higher department. The aggregate additions number 44, twenty in the collegiate department, seventeen in the academic, and seven in the theological. This number will be augmented by the late arrivals of the second week, so that the total will be at least fifty. The territory represented by these additions embraces the city of Philadelphia, the counties of Chester, Montgomery, Bucks, Northampton, Lehigh, Berks, Lebanon, Schuylkill and Adams, and the States of New Jersey and North Carolina.

This encouraging state of things at Ursinus will, no doubt, give as much pleasure to the Church at large as to those immediately connected with the institution. Though the youngest college of the Church, it is enjoying an equal confidence with the older, and almost as large a share of patronage. Second to none in its course of study and the character and qualifications of its faculty, and excelling all in location, why should not this vigorous child of the era of controversy flourish in the days of peace? In its aims and methods it is right in the tide of practical, aggressive Christian life and activity toward which the Church has been struggling in these last years. And the more extensively its alumni and friends have demonstrated to the Church, the spirit and character of the institution, not only the wider has been its influence, but the more cordially has its work been welcomed by the people. It is encouraging to know that honest effort is appreciated and that the institution is adapted to meet the spiritual wants of the Church. To help the Church to pious, faithful ministers of the word, and to afford the advantages of a practical education in a pure Christian atmosphere to young men and women is the extent of the ambition of Ursinus College and how satisfactorily its aims have been realized, the work of eighteen years abundantly testifies.

The address, which is usually delivered at the opening of the term by the members of the faculty in turn, is delayed this year by the absence of Prof. Hyde in Europe. He sailed for home on the 30th of August and is expected at Collegeville on Monday. By the times these lines are read, it will have been delivered, and the school will be half through its second week of work. Any friends desiring to spend a day pleasantly during the delightful autumn months cannot do better than to make a visit to Ursinus College and its picturesque environment. Come, and welcome. Y. S. R.

Collegeville, Sept. 10, 1887.

Corner Stone Laid.

The Salem church, of the Waynesboro charge, Rev. F. F. Bahner, pastor, being no longer large enough to meet the needs of the congregation, an addition of twenty feet is being built to it. A new corner-stone was laid on Sunday, the 11th inst., in which were deposited a copy of "The Directory of Worship," a historical sketch of the congregation from the time of its organization, over a hundred years ago, to the present day, and copies of several of our church periodicals, and of local and county papers. Although the day was a rainy one, a large congregation assembled to witness the ceremonies. The services throughout were conducted according to "The Directory of Worship," and were highly appropriate to the occasion, and deeply interesting to all present. The pastor's sermon was based on Isaiah 52: 1.

Corner-Stone Laying.

If one were to judge from the items in the MESSENGER he would be prone to believe that the brethren in North Carolina are asleep. Yet, notwithstanding the dearth of news reported, there has been a great deal of activity displayed in the work of the Church in this Southern clime. Since last fall, no less than four new churches have been dedicated to the worship of the Triune God, viz: One in Newton charge, one in Western Rowan, one in Concord and the fourth in Hickory charge. These buildings, while not of the most costly, yet are all substantial and neatly furnished. Two are built of brick and two of wood. All a credit to those building and an honor to the Classis.

Church building, however, did not cease with these already mentioned. Rather the erection of these has stimulated the rest of Classis until now, not less than three are in process of erection in this one Classis.

In the flourishing town of Hickory steps were taken last winter to build a new church. The incendiary torch on the night of March 26th made the erection of a new church an urgent necessity. The good people of this congregation have gone to work with commendable zeal to re-build their spiritual home. This time a more central location was chosen. Brick instead of wood is to enter into the construction of the new edifice. All things at last being ready to go to work, Rev. Dr. Welker was called to preach the sermon for the corner-stone laying on September 7th. The occasion was a joyful one to those present. The sermon by the aged father who sixteen years before preached on a similar occasion to these people, was much enjoyed by all. The corner-stone was laid by the pastor, Rev. Lewis Reiter. Revs. Drs. Ingold and Clapp were present and took part in the services. Thus was begun by asking God's blessing this second temple in this growing town. May the glory of the second exceed that of the first, is what we pray for.

Newton, ten miles southeast from Hickory, has long been meditating about the erection of a new church. At last the meditation has reached fruition. On Thursday, September 8th, the good people of this congregation repaired to their church to listen as the people of Hickory did the day before to an eloquent sermon by Dr. Welker. After which the congregation repaired to the spot chosen for a new church. Here the pastor, Rev. Dr. J. C. Clapp laid the corner-stone. Here, as at Hickory, the material is to be brick. Ere long we hope that this foundation so auspiciously

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PHILADELPHIA.

begun will be crowned with a beautiful temple—a fitting expression of the love of the people for the work of the Lord and Master. L. R.

Our General Agent has secured eighteen subscribers for the MESSENGER in the Mifflinburg charge, Rev. L. D. Steckel, pastor. The charge has been only partly canvassed.

Church News.

Stated Clerks of Classes and Pastors will oblige us by sending such items of News as will be of interest to the Church.

Our Own Church.

Pennsylvania.

Red Bank.—Rev. Richard F. Gass was recently elected pastor of the Red Bank charge, Clarion county, Pa. Having accepted the call, the same was confirmed by Classis, and Brother Gass entered upon his work early in July. On Thursday, July 14th, he was ordained and installed at Oak Ridge, Trinity church, by the committee of Classis, consisting of Revs. S. T. Wagner, W. W. Deatrick, and R. E. Crum. Bro. Wagner preached the sermon, while the charge was given principally by Bro. Crum, who was a school-mate and intimate friend of the young minister. Bro. Gass enters upon his work under some discouragements, it is true, for the charge had been deprived of the regular ministrations of a pastor for some time. Yet the outlook is favorable and the future is apparently bright. S. C.

Rebersburg.—The annual harvest home services were celebrated in the Rebersburg charge, Rev. J. Dotterer, pastor, on August 24th and 25th, in the two congregations in Sugar Valley. Rev. Z. A. Yearick assisted the pastor in these services, preaching very acceptably. And on September 6th, 7th, and 8th, the three congregations in Brush Valley engaged in these annual thanksgiving services. In this valley the pastor was assisted by the Revs. T. R. Dietz and J. F. DeLong, who both preached very interesting and instructive sermons to each of three congregations. The amounts contributed for benevolence were as follows: St. John's (Tylersville), \$27.47; Emanuel's (Greenburr), \$20.58; Grace (East End B. Valley), \$10.67; St. Peter's (Rebersburg), \$59.59; Christ (Madisonburg), \$34.09. Total, \$152.40. Average per member, 47 cents.

The Missionary Society of the St. Peter's Reformed church, Rebersburg, Pa., celebrated its first anniversary on the evening
Continued on 8th Page.

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THE
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Should you remit, and on examining the label on your paper you do not find the proper credit given after two weeks have elapsed, please inform us by postal, so that any failure to reach us may be discovered, or any mistake or omission may be corrected.
We do make mistakes sometimes, and we want the aid of pastors, agents and all interested, in correcting them.
Communications for the paper, to insure prompt insertion, should be addressed to "The Messenger."

NEW & OLD BOOKS.

We would call attention to the following books that have been recently published, and are for sale by us at the prices named, postpaid:

Historic Manual of the Reformed Church in the U. S., Rev. J. H. Dubbs, D.D., \$1.50
The Substantial Philosophy. Rev. J. I. Swander, D.D., \$1.50
Letters to Boys and Girls about the Holy Land and the First Christmas. Rev Theodore Appel, D. D. .75
Lord's Portion. Rev. H. Harbaugh, D. D., Paper, .25 Muslin, .30
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A Treatise on Baptism, Rev. J. J. Leberman, .60
Recollections of College Life, Rev. Theodore Appel, D.D., 1.25
Beginnings of the Theological Seminary in the U. S., Rev. Theodore Appel, D.D., Paper, .50 Muslin, .75
A Child's Life of Christ, Rev. C. Z. Weiser, D.D., 1.00
The Gospel Call, Book of Sermons by Rev. J. K. Millett, deceased; edited by Rev. C. S. Gerhard, 1.50
History and Doctrines of the Reformed Church, by Rev. J. H. Good. A Tract. 50 Copies, 1.00 100 " 2.00 300 " 5.00
Directory of Worship, Muslin, .50 Imitation Morocco, 1.00
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These Allegories are written in the well-known style of "The Fisherman," as Elder Leonard, Financial Agent of Heidelberg College, Tiffin, Ohio, is known in the Church. They are interesting and instructive, and well worth the careful perusal of every one.

The profits of the book are to be devoted towards the payment of the balance of the debt upon Heidelberg College.

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Miscellaneous.

Golden Rod.

C. A. KIEFE.

Golden rod, nodding a welcome,
Golden rod, bonny and bright,
You bring to my mind a picture,
As you wave in the wind to-night—
Glory of August sunshine,
Music of birds and bees,
Hum of a thousand insects,
Shadow of apple trees;

Close by the dusty roadside,
Perched on a railing high,
Right where the scorching sun kiss
Darts from the blazing sky,
Two happy, sun-browned children,
Careless and glad and gay,
Dream out their dreams of Elfland
Through the long summer day.

Hats at their feet are lying—
They do not heed the glare,
While to their childish fancies,
Visions throng, passing fair.
Each is a fairy princess,
Mounted on steed so fleet
Scarcely the ground he touches
With his fast-flying feet.

Each is a fairy princess,
Each has a golden crown,
Pressing the sunburnt forehead
Guileless of care's dark frown.
Each has a fairy sceptre—
Sceptres that sway and nod;
Sceptres and crowns and blossoms—
Blossoms of golden rod.

Is there a spell still hidden
Deep in your cells of gold,
Such as gave peasant children
Castles and lands to hold?
Such as transformed a fence rail
Into a panting steed?
Such as made yellow blossoms
Sceptres of gold, indeed?

Golden rod, nodding a welcome,
Weave once again the spell!
And, with your old-time magic,
Heal me and make me well!
Soothe my tired brain with fancies—
Dreams that have never been!
Show me again the glories
I have in Elfland seen!

What have the long years brought me
That is worth half as much?
Come back, child heart, still hidden
Safe from the world's rude touch!
We will forget earth's struggles,
Sitting on yon green sod;
We will go back to Elfland,
Here, with the golden rod.

—Boston Transcript.

Selections.

Good men but see death, the wicked always taste it.—Ben Jonson.

Nothing comes all at once to us; any more than rain comes solid.—Mrs. Whitney.

Sweet, sweet is the way to my blessed home. Can the way be thought tedious that leads to such boundless joy? Oh, the goodly country that I behold lying at the end of my race! Oh, blessed Christ, I have seen Thee in Thy beauty! How strongly and how quickly dost Thou draw Thy members up to heaven after Thee!—Wellwood.

A touching incident occurred at the death-bed of a school teacher who had gone in and out before successive flocks of children, in the same place, for upwards of thirty years. While slowly sinking away, and when his eyes were closing to open in the presence of Him who took little children to His arms and blessed them, he said, "It is getting dark—the children may go home—school is dismissed."

Holy Jesus, Fount of Light!
As crystal clear, forever bright,
Thou Stream o'er-flowing, pure and free;
The brightness of the cherubim,
The glow of burning seraphim,
Are darkness when compared with Thee.
Be Thou my pattern bright,
My study and delight,
My all in all.

Oh, teach Thou me, that I may be
All pure and holy, like to Thee.

—Crassellus.

Personal.

Dr. Morell Mackenzie's bill for attending the Crown Prince of Germany is 54,000 marks, or a little more than \$13,000.

The Rome *Riforma*, in speaking of the frugality of Pope Leo XIII, says that the cost of his dinner is a scudo (80 cents). He takes with him a glass of claret, which he has so far ordered of a Roman wine-dealer, but even this expense is to be curtailed, as he last year planted grapes in the Vatican gardens, which promise an abundant yield for the needs of his table.

Augustus Van Cortlandt and his family still occupy the old Van Cortlandt manor house that has stood for more than a century and a half in the centre of the beautiful tract of 1,700 acres beyond the Harlem River that under the old family name is to become New York's greatest park. They expect to receive something like a million dollars compensation from the city for their property thus appropriated, although the appraisements have not yet been finished. The manor house, which is still in an excellent state of preservation, might well be carefully

cared for by the city as one of the few remaining interesting relics of colonial times and customs within the city limits.

"The Empress of Japan, so anxious to introduce Western fashions into the Empire, affects the most dainty colored pocket handkerchiefs," says the London *Graphic*. "They are made of pale yellow gauze or muslin, embroidered with the national flower, chrysanthemums, of every hue. Other Royal ladies also choose a distinctive tint for their handkerchiefs, the Crown Princess of Portugal, now our guest, preferring pale pink embroidered with lilies of the valley. According to Parisian fashion rules, the favorite flower of the owner should always decorate her handkerchief. Widows should only use lilac muslin ornamented with dark blue scabious blossoms—the emblem of a mourning bride."

Science and Art.

George W. Pullman has brought home from Europe a patent for generating electricity. By utilizing the friction of the car wheels, electricity is produced in sufficient quantities to light the cars.

Why two pieces of wood sawn from the same section of tree should possess varied characteristics when used in different positions, a scientific writer remarks, has often puzzled observers. For example, a gatepost is found to decay much faster if the butt end of the tree be uppermost than would be the case if the top be placed in this position, the reason being that the moisture of the atmosphere will permeate the pores of the wood more rapidly the way the tree grew than it would in the opposite direction. Microscopical examination proves that the pores invite the ascent of the moisture, while they repel its descent.

Nature (French) says that one of the simplest and at the same time one of the most efficient of barometers is a spider's web. When there is a prospect of rain or wind, the spider shortens the filaments from which its web is suspended and leaves things in this state as long as the weather is variable. If the insect elongates its threads, it is a sign of fine, calm weather, the duration of which may be judged of by the length to which the threads are let out. If the spider remains inactive, it is a sign of rain, but if, on the contrary, it keep at work during a rain, the latter will not last long, and will be followed by fine weather. Other observations have taught that the spider makes changes in its web every twenty-four hours, and that if such changes are made in the evening, just before sunset, the night will be clear and beautiful.

There are a good many products from coal that the majority of the people know nothing of. Their number will go into the thousands, and research in this particular branch of inorganic chemistry is bringing new and rich rewards to scientists every year. As yet the products of coal tar have not been made use of for medicines to any great extent, except as disinfectants, but, from experiments now going on, it is hoped to produce pure quinine from chinoline, one of the coal tar products, and scientists say that it is only a question of time when all alkaloids known, and probably others not now known, will be made from coal tar. Nearly every known color, except cochineal red and indigo blue, is made, and the latter was produced after nine years of experiment by the eminent German scientist Byer, of Munich, but the manufacture was so expensive, that it has never been done except for scientific purposes. Red ink, which formerly was made almost exclusively from carmine, is now made from eosine, one of the numerous coal tar progeny.

Items of Interest.

It is estimated that about \$2,000,000 are left in the White Mountain region of New Hampshire by tourists during the warm months.

It is a curious fact that granite can be quarried in Maine and carried to Atlanta, Ga., at less cost than it can be furnished at a quarry sixteen miles away.

The President cannot attend the fair of Dallas this fall, and he thus deliberately foregoes the pleasure of seeing the only genuine five-legged calf in the world.

The superstitious have received a severe blow in the rescue of the missing thirteen from the City of Montreal. They sat thirteen at table for five days, and yet they are all safe!

The express business of the Baltimore and Ohio Railroad Company has been sold to the United States Express Company for \$2,500,000. The road itself is to be operated by a syndicate.

Another theatre fire with terrible loss of life, has occurred, this time at Exeter, England, during the performance on the evening of the 5th inst. The scenery took fire, a panic ensued, and the exit from the gallery was choked up by the frantic mass in their rush to escape. Over 100 lost their lives, being crushed, trodden under, and finally burned beyond recognition.

A Vienna journalist, who lately visited Heidelberg, humorously describes the "dissected physiognomies" of the university students. He says he was sometimes seized with a sudden fear, on watching one of these scarred veterans of a hundred battle fields at the table d'hôte, that the vigorous exertion of chewing might cause one of the seams to unravel and the whole countenance to fall asunder. An old student who presided at the table looked as if the cuts across his face had been too much for hand-sewing, and had kept a sewing machine busy day and night. His left ear, he thought, had defied all attempts at stitching, and was merely fastened to the scalp with a safety-pin.

"Of the objects displayed at the exhibition recently held at Hanoi," says the St. James' Gazette—"for Tong-king is already sufficiently 'in the movement,' as the French say, to have had a little World's Fair of its own—none took the fancy of the natives so much as an immense case of corsets of the most modern and most approved shapes and shades. Black and white, red and yellow,

lavender and gray—every tint was represented, and every material and style as well. The Tonkinese ladies eagerly bought up the entire stock. They scout the notion of hiding the treasured acquisitions which they contemplate with so much pride themselves, and the corset is worn for the time being as the outward covering of the body by all the ladies of fashion in that part of the world."

M. Maxime Du Camp, in his book about the Paris Mont-de-Piété, relates the story of a pawned umbrella which was annually "renewed" for forty-seven successive years. The Director of the State pawnbroking establishment at Brussels seems to have many similar experiences. For more than twenty years he has had in his keeping the diamonds and other jewelry of a once-famous prima donna who has somehow fallen into poverty. Every year the interest is punctually paid, but the trinkets have not once been taken out of pawn. More than once large sums have been lent by the Brussels Mont-de-Piété upon the regalia of impecunious German princes. The establishment possesses a choice assortment of barrel organs. Despite the deposit of crown diamonds and singer's jewels, the average of the sums advanced seems to be very small; for last year no more than £213,000 was lent upon over 300,000 pledges.

Useful Hints and Recipes.

To clean willow furniture use salt and water, and apply thoroughly with a coarse brush and dry thoroughly.

FRIED REED-BIRDS.—Draw the birds, dip them in beaten egg, roll them in bread crumbs or cracker-dust and fry them to a delicate brown in plenty of boiling hot lard, drain them for a minute in a colander and serve on a hot dish; garnish with sprigs of fresh parsley.

TO RESTORE FADED HANGINGS.—Faded hangings may be restored by beating the dust from them and brushing; then apply a strong lather of castile soap by means of a hard brush; wash the lather off with clean water, and afterward with alum water. When dry, the colors will generally be found to be restored.

APPLE FRITTERS.—One cup of milk, one egg, two teaspoonfuls of baking powder, pinch of salt, flour to stiffen. Slice tart apples very thin (should they be large, two apples at the most would be all the batter would hold), mix lightly with the batter, drop by spoonfuls into hot lard and fry. Very nice eaten with maple syrup.

BOILED TOMATOES.—An easy way. Have a heaping pint of grated bread mixed with one tablespoonful of salt, three of sugar and a scant teaspoonful of pepper. Slice large, unpeeled tomatoes, dip them in the bread and lay them in hot butter on the griddle. Drop over each piece half a teaspoonful of finely chopped onion; brown well and serve hot.

A correspondent of the *English Mechanic* gives the following remedy for rheumatism, which he has tried with success: One quart of milk quite hot, into which stir one ounce of alum; this makes curds and whey. Bathe the part affected with the whey until too cold. In the meantime keep the curds hot, and after bathing put them on as a poultice, wrap in flannel, and go to sleep (you can). Three applications should be a perfect cure, even in aggravated cases.—*Exchange*.

Farm and Garden.

This is the time of the year to feed sunflower seeds to the hens, as the seeds will assist them to molt. Feed the seeds three times a week.

Fifty years ago our wild strawberry was almost unknown in the garden, yet, by careful selection and cultivation, we have now many valuable varieties, each possessing different characteristics from the others.

September is the best month for the fall pigs to come in, as it gives them time to make fair growth before the cold weather sets in. When pigs are farrowed late they do not thrive unless they receive extra attention.

Young and tender herbage is greedily eaten by all classes of stock. Weeds when just shooting out of the ground are relished also. Some weeds that are poisonous when matured are harmless when young and tender.

The theory that lima beans will germinate if placed in the ground edgewise is refuted by Professor Halsted, who has conducted a series of experiments in order to determine the claim. He is of the opinion that the seeds should be laid flat on their sides.

By plowing two furrows on each side of the hedge not only will the roots be shortened but the loosening of the soil will benefit the hedge as well as clean the surface of the ground. While a hedge fence well kept is very attractive, the harboring of weeds at its base makes the farm very unsightly.

The fence corners are the post holes of the farm. From them spring nearly all the weed seeds and undesirable grasses which are scattered over the fields. Rail fences are expensive on account of the ground they occupy and the weeds they protect. If necessary, the hoe should be brought into requisition to clean out the spaces along the fence.

It is useless to save seed from large, first-class melons if more varieties than one are growing on the same location, as no reliability can be placed on such seed next season. Not only will varieties of watermelons mix, but it is unsafe to grow them in the neighborhood of pumpkins. Corn of different varieties will also mix, even when separated at great distances.

An inquirer asks how to destroy the Canada thistle. As stated previously, they must be kept down as fast as they appear. By preventing growth of leaves (the lungs of plants) they will be smothered. It is a persistent plant, and two or three seasons may be required to eradicate it, but if the young shoots

are destroyed as soon as they appear the plant cannot live.

Wire grass is a pest that proves very troublesome, as every joint produces a new plant. If it overruns a field the surest mode of killing it is to keep the ground well covered with some thickly growing crop, such as millet, buckwheat or peas. Wire grass delights in plenty of sunlight. If it becomes thickly rooted the ground should be plowed and harrowed, and a shading crop put on as soon after as possible.

It is important to distinguish in plants the difference between what may be termed the vegetative and reproductive stages in plants, says Mr. Thomas Meehan. If a branch on an unfruitful tree be "ringed," or in some other way injured, that branch is at once brought to the fruit-bearing or reproductive condition. So far there is an antagonism between the vegetative and reproductive stages. When the reproductive stage is reached there is another sub-division. The part to which nutrition most freely flows produces chiefly female flowers, while the part to which nutrition flows less freely yields chiefly male flowers. Any one can see this who examines a larch, a spruce or a pine.

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch Street.

THE CHURCH REVIEW. Edited by the Rev. Henry Mason Baum. September, 1887. Contents—The Principles of Art, Prof. J. M. Hoppin, D.D.; Shakespearean English and the Prayer Book, Appleton Morgan, Esq.; The Church and Kirk of Scotland, Prof. Kinloch Nelson, D.D.; The Scottish Kirk and the Voice of the Church of England on Episcopal Ordination, Rev. Arthur Lowndes, M.A.; The Life, Times, and Correspondence of Bishop White, chapter V., Measures for Organization, Rt. Rev. William Stevens Perry, D.D., LL.D.; The First Bishop of Nova Scotia, concluded, chapter V., The First Colonial Episcopate, Rt. Rev. William Stevens Perry, D.D., LL.D.; The Law of the Church in the United States, chapter V., Genesis of the Constitution, Rev. Henry Mason Baum; American Contemporary Literature; German Contemporary Literature.

New York: J. G. Geddes & Company. Printed at the Riverside Press, Cambridge. Annual subscription, \$4.00; single number, 35 cents.

THE MEDICAL BULLETIN: A Monthly Journal of Medicine and Surgery. Edited by John V. Shoemaker, A.M., M.D. Contents for September: A Clinical Lecture; Original Communications; Therapeutic Notes; Editorials; Medical News and Miscellany; Book Reviews; Commercial News. Terms: \$1 a year in advance. Philadelphia: F. A. Davis, Atty., Publisher, No. 1217 Filbert Street.

LITTELL'S LIVING AGE. The numbers of Littell's Living Age for the weeks ending September 10th and 17th contain Political Assassination, Edinburgh Review; Prehistoric Surgery, Westminster; A Parson Poet, Church Quarterly; Painting the "Scapegoat," Contemporary Review; The Mystical Side of Wordsworth, National Review; At Little Gidding, Toussaint L'Overture, and Francis Jeffrey, Macmillan's Magazine; French Society Ninety Years Ago, Temple Bar; Thomas Webster, R.A., by Lady Westlake, Murray's Magazine; The Mystical Side of Good Sense, and The Curiosities of "Spent" Laws, Spectator; Prisoners of War, Chambers' Journal; Some Etymological Curios, All the Year Round; A New Cosmogony, Nature; A Lesson from the Flowers, Quiver; with instalments of "A Secret Inheritance," "Mr. Dangle's Dilemma," and "Olive's Lover," and Poetry.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4.00 monthlies or weeklies with the Living Age for a year, both postpaid. Littell & Co., Boston, are the publishers.

Literary Notes.

A new edition of any of the books treating of Longfellow would attract attention and renew the interest which the public has in anything pertaining to one of the most distinguished of American Poets. The "Life of Longfellow," by George Lowell Austin, which Lee and Shepard published by subscription a few years since, was quite exceptional in its excellence, inasmuch as it gave for the first time many reminiscences of Mr. Longfellow, from early life till his death.

The reader gains from this volume a glimpse at the hidden suggestions which came to the poet from time to time, calling forth many of his best productions.

The first of his "Ballads and other Poems" was suggested while riding on the seashore at Newport. His "Hyperion" was the result of his extended tour abroad in 1836 with the Appletons. The latter story is still held to be one of the best guides to Heidelberg and the Rhine region.

But, perhaps, the most notable poem in the book is "Excelsior." It is related that one evening in the autumn of 1841 after he had been at a party Mr. Longfellow caught sight of this word on a torn piece of newspaper. Thoughts seized upon his imagination, and the desire to write a poem became strong. Lying near was a letter from his friend Charles Sumner, which had been received that day. Without losing any time, he covered the back of the letter with stanzas. Subsequently he re-wrote the poem and published it in the perfected form which we read to-day. When Mr. Sumner again visited the Craigie House the letter was shown to him. He requested its return, to which the poet assented. Mr. Sumner always preserved the document among his treasures, and after his decease, it came by his bequest into possession of Harvard College, and is now kept in the library.

Mr. Longfellow's explanation of "Excelsior," which was first published in "The London Telegraph," will be of intense interest to all admirers of this poem. There is, also, a full and explicit statement regarding the sources from which he derived the material of his "Song of Hiawatha," and of the circumstances which suggested "Evangeline, a Tale of Acadie." It is related that Hawthorne had gained a certain idea from a

French Canadian, and imparted it to Longfellow, who drew from it his "Evangeline." It is interesting to note how the poet got his climax of "Evangeline." As he was passing down Spruce Street in Philadelphia one day, his attention was attracted to a large building surrounded by beautiful trees, inside of a high enclosure. He walked along till he came to the great gate, and then stepped inside and looked carefully over the place. The lawn and flower-beds and shade which greeted him made an impression which never left him, and twenty-four years after, when he came to write "Evangeline," he located the final scene—the meeting between Evangeline and Gabriel, and the death—at this poorhouse, and the burial in an old graveyard not far away, which he found by chance in one of his walks in the Quaker City.

Many illustrations adorn the book, giving clear ideas of Mr. Longfellow's surroundings from his birth until his death, besides several portraits of the poet, taken at different times, and of Hawthorne, Holmes, Agassiz, Sumner and Lowell. There are also facsimiles of Mr. Longfellow's writings, including "The Arrow and the Song," "A Midnight Mass for the Dying Year," a translation of Schiller's "Columbus," etc., rendering the book one of the choicest, and containing much which has not been hitherto generally known of this beloved poet.

Married.

On the 25th of August, at Zion's Reformed church at New Germany, New Jersey, by the Rev. Reinhart Smith, Henry Blaser to Mary E. Linback, both of New Germany, N. J.

On the 30th of August, by the same, Valentine Brown to Gertrude B. Abendroth, both of Glassboro, N. J.

On the 10th inst., at the house of the bride's parents, by Rev. G. W. Roth, Mr. Sylvester G. Withers, of Hamburg, to Miss Emma M. Mervine, of Shoemakersville.

At the residence of Rev. F. B. Hahn, officiating clergyman, Park Avenue, Meadville, Pa., September 7th, Mr. Daniel Houck to Miss Minnie Kahler, both from Union township, near Meadville, Pa.

Obituaries.

Obituaries to be inserted must be no longer than three hundred words.

DIED.—In North Dallas, Pittsburgh, Pa., on the 6th day of August, 1887, Mrs. Sarah Kintigh, aged 91 years, 4 months and 19 days.

Mrs. Kintigh was born about two miles west of Mt. Pleasant, in Mt. Pleasant township, Westmoreland county, Pa., on the 17th day of March, 1796. It was here that almost the entire period of her long life was spent. A few years ago she left her old home and its associations to spend the remaining days of her earthly life with her daughter, Mrs. H. F. Harbaugh, in Pittsburgh, at whose residence her death took place as above stated.

Mrs. Kintigh raised a family of nine children, six of whom survive her, and leaves behind her 41 grandchildren and 53 great-grandchildren.

Mother Kintigh had for many years been an active, faithful member of the St. John's Reformed congregation, Westmoreland Co., and after removing to Pittsburgh, though unable any longer to attend the services of God's house, united with the Zion's Reformed church of that city. And although her entire life was one long calm day of peace, —peace with God, and peace with man—yet it was in the evening, when the light of day began to fade away and the twilight of the eternal world began to send its rays across the heavens, that the effulgent beauty of a life spent with God was fully manifest. Amid such scenes she layed down and slept and woke up in the morning of her glorified life.

On Tuesday morning, August 9th, her remains, after having been taken to her old home in Westmoreland county, were committed to their last resting place. Services were held in St. John's church. The sermon was preached by Rev. C. R. Ferner, pastor of this congregation, after which an address was delivered by the pastor of the deceased. The altar services were conducted by Revs. S. T. Wagner and H. S. Garner. Blessed are the dead which die in the Lord.

J. W. M.

DIED.—On the 6th of September, 1887, in Willow Grove, Bedford county, Pa., at the residence of his daughter, Mrs. Sophia Diehl, Mr. John Koons, aged 84 years, 5 months and 1 day.

The deceased has been a faithful member of the Reformed church for more than 60 years. He had been quite active in church work. He was a great reader of the Bible and the different periodicals of the day. He had a well stored mind and his counsel and advice were sought by many. In later years, on account of his great age, he lost his eyesight, so that he could not read, and his mind also became less active. On the 6th he fell gently asleep in Jesus, and on the 7th his remains were conveyed to their last resting place in the Everett Cemetery, there to await the great resurrection morn. His family of five children survive him—four sons and one daughter. His wife preceded him about 40 years.

J. W. A.

DIED.—August 28, 1887, at Upton, Franklin county, Pa., Mrs. Margaret, wife of Joseph Richards, aged 47 years, 5 months and 6 days.

Mrs. Richards was a loyal wife, an affectionate and devoted mother, and an obliging neighbor. She lived the truth which she professed in daily life. She had many friends and not an enemy. She joined St. Stephen's Reformed congregation at Upton a number of years ago, and proved herself a faithful member. She died, as she lived, in the Lord, and now enjoys the reward of the faithful in the better world above. She leaves a husband, one son, and many friends to mourn her departure, but their loss is her eternal gain. Her funeral was largely attended.

H. M. R.

DIED.—Near Two Taverns, Adams county, Pa., September 9th, 1887, John Robert Spangler, aged 10 months and 3 days.

Religious Intelligence.

Home.

There are over four hundred colleges and seminaries in the United States.

The Trinity Church Association, of New York, has decided to build a five story mission house some time soon at No. 209 Fulton street. The cost is put at \$40,000, though all the plans have not been finally settled upon.

There are now over 1,000 Young Men's Christian Associations in this country, with 140,000 members, expending for Christian work \$785,000. The aggregate of property in buildings, libraries, etc., is over \$5,000,000. The Sunday-schools number over 100,000, with 8,500,000 scholars.

A number of Catholic prelates met in Baltimore on the 7th inst., to make arrangements for the buildings of the new university that is to be founded in this country. It will be located in Baltimore, and is to cost \$8,000,000, 700,000 of which has been raised. We print as a matter of interest the text of the brief from the Pope giving his sanction to the undertaking:

Leo XIII, Pope, to our beloved son James Gibbons, Cardinal of the Holy Roman Church, of the title of Santa Maria in Trastevere, and by apostolic dispensation Archbishop of Baltimore:

Beloved son, health and apostolic benediction.

What our venerable brethren, the Bishops of North America, assembled in the last council of Baltimore, in the year 1884, proposed concerning the establishment of a university in your Republic, we learn from your joint letter of October 25th of last year that yourself and other Bishops of the United States are now anxious to put into practical effect; and we have been especially rejoiced by this admirable manifestation of your faith, and by the sincere homage of your affection towards this Apostolic See, to whose patronage and care you have commended the university from its very first beginnings. For it has ever been the glory of the pastors of the Church, and especially of her supreme pontiffs, earnestly to promote true knowledge, and studiously to provide that in her schools the sciences, and especially those of theology and philosophy, should be taught in conformity with divine faith, so that the forces of revelation and reason combined should form an invincible bulwark of faith. Hence our predecessors, always ardently solicitous for the education of Christian people in the past, spared no pains nor labor to found in the principal cities of Europe those celebrated institutions of learning—that is to say, those universities which, in the middle ages and in the centuries following, enriched Church and State with multitudes of men of learning. For this same end, from the moment that the government of the Church was committed to us, we have labored assiduously for the revival of learning, and directed our efforts especially to the restoration of the teachings of St. Thomas and to establish them in the place of honor they held in the past. With this aim in view, that in the cultivation of the more important studies, while full account should be taken of all the results which the industry of learned men has skillfully and wisely attained to, philosophy should be shaped according to the noble wisdom of the ancients, and followed with docile zeal in the footsteps of the angelic doctor. For there was no doubt whatever in our mind that, this revival of the sciences once effected, the study even of letters and of the other branches of human learning, joined with regard for religion, would redound greatly to the advantage of civil society.

The importance of this is made manifest by the dangers to which youth is exposed in European countries in our days, and your own acquaintance with the condition of things in North America cannot but have convinced you likewise of its very grave moment. For the unlimited license of thought and of writing, to which erroneous notions concerning both divine and human things have given rise not only in Europe but also in your country, has been the root and source of unbridled opinions, while on the other hand, with religion banished to a great extent from the schools, wicked men audaciously strive, by the craft of fallacious wisdom, to extinguish the light of faith in the minds of the young, and to enkindle therein the flames of irreligion. Wherefore it is necessary that youth be nourished more carefully with sound doctrine, and that those young men especially who are being educated for the Church should be fully armed to fit them for the task of defending Catholic faith.

We therefore most gladly welcome and heartily approve your project for the erection of a university, moved as you are by a desire to promote the welfare of all and the interests of your illustrious republic.

But, in order that this noble institute may be happily established and conducted to ever increasing prosperity, it must remain under the authority and protection of all the Bishops of the country, in such a way that its whole administration shall be directed by them through certain Bishops selected for that purpose, whose right and duty it shall be to regulate the system of study, to make rules of discipline, to select the professors and other officials of the university, and to ordain whatever else pertains to its best government. And it is fitting that whatever else shall be established concerning all these things shall be presented to this Apostolic See for its approval. But as to the choice of the city in which the university is to be erected, we desire that counsel be taken with all the Bishops of the United States, and that the question be decided after the opinion of all has been asked.

Go on, therefore beloved son, together with all our other venerable brethren, the Bishops of the United States, to carry to perfection with one mind what you have begun; and let not any one of you be deterred by any difficulty or labor, but let all take courage from the assured hope that they will receive an abundant return for their cares and solicitudes, having laid the foundations of an institute destined to provide the Church with worthy ministers for the salvation of souls and the propagation of religion, and to give to the republic her best citizens. And we earnestly beseech Almighty God that He would send forth upon you wisdom, that siteth by His throne, that she may direct the minds and hearts of you all; and as a pledge of the divine gifts, and a mark of our good will, we most lovingly bestow upon you, our beloved son, and upon all our venerable brethren, the Archbishops and Bishops of the

United States, and upon all others who will aid you in this work by their liberality, the apostolic benediction.

Given in Rome, at St. Peter's, this 10th day of April, 1887, in the tenth year of our pontificate. LEO XIII, Pope.

Foreign.

The Free Church Sustentation Fund for the two months of this financial year shows a decrease from last year of £1,106.

The committee of the English Synod appointed to revise the "Directory of Public Worship" has made considerable progress with a draft revision.

The Clericals have elected their ticket in Venice, Rimini and Sienna, and the organization of a National Clerical Party is urged, similar to the Center Party in Prussia.

There is a surplised female choir in St. Luke's church, Birmingham, England. The surplises are of Scotch lawn with pleated backs, and a purple velvet cap is worn on the head.

The revision of the Kafir Bible has been completed at King William Town, after eighteen years' labor. The Rev. Mr. Kropf will proceed to England to see the work published.

The Chinese government has ordered that every foreign missionary shall henceforth hold a passport from his own government, showing his actual nationality. All other passports will be invalid.

THE TEST BY RESULTS.

When George Stevenson, the inventor of the locomotive, was about to start out on his first trip, he declared that the water in his boiler carried a power that would revolutionize the carrying trade of the world. The same test which decided the merits of the claims for the powers of steam, is a fair one for to-day. One of the most striking of these developments is Compound Oxygen. For a while it also met with incredulity. The idea that it could be stored in water and transported long distances met with the same doubt that had greeted every other new statement as to the powers in nature. But the same perseverance that had in so many fields won success led to patient endurance of the test by results; and they have made it an accomplished fact that oxygen in a compound form can be stored away for future use to be drawn upon as may be required. Tens of thousands are now living witnesses of this truth. The letters received and on file in the office of Drs. Starkey & Palen, No. 1529 Arch St., Philadelphia, from their patients, report cures in asthma, bronchitis, catarrh, dyspepsia, eczema, epilepsy, dropsy, cancer, hay fever, heart disease, diseases of the eye, of the ear, consumption, rheumatism, diseases of the kidney, headaches, and other diseases. Nervous prostration from mental strain and overwork has in many cases given way to renewed powers and enjoyment of life.

These reports are numbered by thousands and come from men and women in every position in life. A college president in Vermont, writes that though he is well on in years, his voice has been restored so that he can give his lectures and addresses without inconvenience, after for a long time having been a sufferer from throat disease. Results are witnessed, there can be no doubt as to Compound Oxygen. A well prepared digest of the history and working of this remarkable revitalizer in the form of a two hundred paged brochure, will be sent free by addressing Drs. Starkey & Palen, No. 1529 Arch street, Philadelphia, Pa.

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